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Ia die, Januarii, 1961.

Official Documents

APOSTOLIC LETTER

to Our Venerable Brethren, Patriarchs, Primates, Archbishops, Bishops and other local Ordinaries, having peace and communion with the Apostolic See: on promoting the cultus of the Precious Blood of Our Lord Jesus Christ.

JOHN XXIII, POPE

Venerable Brothers, health and Apostolic Blessing—

From the first months of Our pontifical ministry We have again and again insisted on solid piety. With a voice that was anxious and often instinct with something of a simple presentiment of the future, We followed a particular line of exhortation, when We spoke of the daily exercises of religious devotion. What is most fundamental comes first. Hence We invited the faithful to cherish with ardent piety a treasure which most wonderfully shows forth the divine mercy towards the souls of men, towards holy Church, towards the whole world. That treasure to be venerated with singular religious piety is the Precious Blood of Christ, the Redeemer and Saviour of the world.

Devotion to the Precious Blood was strongly rooted in the family life of the home in which Our childhood was passed. With sweet emotion Our memory recalls how Our elders, daily, during the month of July, were accustomed to recite at home the Litanies of the Precious Blood.

The words of the Apostle, now as always, sound in Our ears: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God, which he has purchased with his own blood" (Acts 20:28). Such words, Venerable Brothers, make Us realise that the chief and most urgent care of Our pastoral office is, firstly, vigilance over sound doctrine and with that an active care that religious piety, both public and private, should follow a right course. Hence We have deemed it most opportune that men's minds should turn to the indissoluble bond that unites two great devotions, which are widely diffused, to a third which is entirely similar. The cult of the Holy Name of Jesus and the cult of the Sacred Heart of Jesus must be accompanied by the showing of lively religious homage to the Precious Blood of the Incarnate Word, which was shed "for many unto remission of sins" (Mt. 26:28).

The necessity of strict concordance between liturgical action and the deposit of faith is axiomatic: "The law of belief must determine the law of prayer." Hence no forms of piety can be introduced which do not flow from the pure fountains of the true faith. Similarly, it is proper that various kinds of piety should be in agreement with each other. Those forms of piety which are rightly regarded as principal and most useful for the attainment of sanctity must not be marked by discrepancies or be in collision with each other, while secondary pieties, namely, those of less importance in value or practical worth, should give place to those which are more conducive to the salvation of all, to that great salvation wrought by Him, "who is the mediator of God and men, the man Christ Jesus, who gave himself a redemption for all." If, therefore, the faithful take from the sources of right faith and sound piety the movements of soul that discipline their lives, they shall be certain that they are thinking and feeling with the Church and keeping themselves attached, in a communion of prayers and in charity, to Christ Jesus—to Christ Jesus, We say, Who is the Founder and Supreme Priest of the sublime religion which takes its name, its dignity and its power from Him.

Now, if we throw even a quick glance at the wonderful progress of liturgical piety in the Church—a progress which goes hand in hand with a deeper and greater grasp of the divine truth —we shall find for our consolation that in the centuries behind us this Apostolic See has given manifest approval and commendation to those three forms of religious piety which We have mentioned. It was, of course, through the action of the Holy See that pieties introduced by holy persons during the Middle Ages and subsequently propagated in various Dioceses and in various religious families received that seal which guaranteed their consonance with Catholic faith and made them belong henceforth to the whole Church.

It is sufficient to recall how Our Predecessors, from the sixteenth century onwards, enriched with spiritual favours the cultus of the Holy Name of Jesus, which St. Bernardine of Siena had in the previous century indefatigably propagated throughout Italy. In honour of the Holy Name first a Mass and Office, then Litanies were approved. The Roman Pontiffs were no less lavish in favouring the cultus of the Sacred Heart of Jesus, to the perfect establishment and world-wide propagation of which the revelations made to St. Margaret Mary Alacoque contributed so

much. This form of religious piety the Roman Pontiffs surrounded with all honour, elucidated its nature and efficacy, declared its lawfulness, promoted its use, preconised it in many public documents and finally brought it to a peak of splendour through three great Encyclicals (*Annum Sacrum,* 1899; *Miserentissimus Redemptor,* 1928; *Haurietis aquas,* 1956).

Towards the cultus of the Precious Blood, so admirably propagated in the nineteenth century by the Roman priest, St. Gaspar del Bufalo, the Apostolic See was not wanting in regard to approbation. In this connection attention is drawn to a Mass and Office composed by order of Pope Benedict XIV in honour of the adorable Blood of the Divine Redeemer and to the fact that Pius IX, in fulfilment of a vow taken at Gaeta, established the liturgical feast for the Universal Church. Finally Pope Pius XI, as a perpetual memorial of the great jubilee of the nineteenth centenary of human Redemption, raised the liturgical feast to the rank of a double of the first class, intending that by the increased ritual solemnity the cultus of the Blood of the Redeemer might be more earnestly cultivated and thereby more copious fruits of the Precious Blood accrue to mankind.

Following in the footsteps of Our Predecessors, We desire to see piety towards the Precious Blood of the Immaculate Lamb grow more and more in vigour and output of flowers and fruits. For this reason We have approved suitable Litanies drawn up by the Congregation of Rites; We have recommended them to the whole Christian family and granted special Indulgences for their public and private recital. May the realisation of this counsel of Ours, which belongs to the pontifical solicitude of all the Churches, bring it about that in these times, when the pressure of so many spiritual necessities lies heavy on the world, the faithful of Christ may practise more and more the forms of piety praised and recommended above. May all the children of the Church hold them in honour as being always and everywhere most useful and efficacious for the advancement of religious life.

As the feast and month consecrated to the Precious Blood comes on, the faithful should meditate more lovingly on that great price of our redemption, that never-failing pledge of salvation and eternal life. They should avail themselves of the graces of the Precious Blood by receiving more frequently the Sacrament of the Eucharist. Bathed in the light which flows from the salutary monitions of the Sacred Scriptures and from the wise precepts of the Holy Fathers and Doctors, they should ponder the exuberant

and infinite power of this most Precious Blood. "One sole drop thereof can save the whole world from every crime"—so the Church sings with the voice of the Angelic Doctor, and the Constitution *Unigenitus Dei Filius* of Our Predecessor Clement VI confirmed the truth in remarkable language (Denzinger 550).

Infinite, indeed, is the power of the Blood of Christ, God and man; infinite likewise is the charity which moved our Redeemer to shed His Blood. It flowed even from the eighth day, when He was circumcised, but more copiously in the Passion: when He prayed in agony in Gethsemani, when He was scourged, when He was crowned with thorns, when He carried His cross to Calvary, when He was nailed to the cross, when finally a gaping wound opened His side. This flow of Blood was the sign of that divine Blood which flows into all the Sacraments of the Church. All these facts demand that in becomingness and justice all the faithful regenerated by this wave of Christ's Blood should pay religious homage to that same Blood and worship it with a grateful affection of deep love.

It is especially salutary and supremely becoming that the cult of latria, which is due to the Chalice of the Blood of the New and Eternal Testament, and which is most fervently given when the chalice is raised to be seen and adored at the Eucharistic Sacrifice—it is especially proper, we say, that this adoration should be followed by communion with the Blood of Christ, for in the Sacrament of the Eucharist, the Precious Blood indissolubly united with Christ's Body is received and taken. It is then that, in close union with the priest, the faithful can say most truly the words pronounced at the Communion: "The Chalice of salvation I will take, and the name of the Lord I will invoke . . . may the Blood of Our Lord Jesus keep my soul for life everlasting. Amen." Thus, without doubt, the faithful, as often as they worthily approach the Holy Table will receive more abundant fruits of redemption, resurrection and eternal life—such, namely, as the Blood of Christ offered "through the Holy Spirit" (Heb. 9:14) purchased for the whole family of mankind. Nourished thus with the Body and Blood of Jesus Christ, and filled with that divine power which has produced battalions of martyrs, the same faithful Christians will more easily bear the labours and troubles of life and will give up life itself as often as the cause of Christian virtue and of the Kingdom of God demands such a sacrifice. This is the power of glowing charity which made St. John Chrysostom burst into those great words:

"Let us come back from that Table, like lions breathing fire, terrible to the devil, thinking of our Head and of the greatness of the love He has shown us. . . . This Blood worthily received drives demons far away, calls the angels to us and the Lord of angels Himself. . . . This Blood once poured out washed the whole world. . . . This is the price of the world's redemption; this is that with which Christ bought the Church. . . . Such thoughts will bring sober measure into our affections. It will answer questions like these: How long are we going to cling to the things of the present? How long are we going to remain dull and unresponsive? How long are we going to be careless of our salvation? Let us think how much God thought us worth, let us give thanks, let us give back glory, not only through faith but through works also" (Hom. 46 in Jn.).

Would that those who bear the Christian name should often turn to the paternal exhortation of the first Pope when he says: "Live in fear during the time of your sojourning here, knowing that it was not with such corruptible things as gold and silver that you were redeemed . . . but by the precious blood of Christ, as of a lamb unspotted and undefiled" (1 Petr. 1:17, 19)! Would that all should give attentive ears to the Apostle of the gentiles when he says: "You have been bought with a great price; glorify and carry God in your bodies" (1 Cor. 6:20)! If Christians will do this, their manners will certainly be more noble and worthy, they will give that better example which they owe to the world. The happy consequence of such exemplary conduct would be that the Church would carry out its task more effectively for the benefit of mankind here on earth. If men will only yield to the movements of the grace of God Who desires them all to be saved (1 Tim. 2:4) since He willed them all to be redeemed by the Blood of His Only-begotten Son and called all into the unity of one mystical body as members of Christ their Head—if this subjection of minds and hearts to grace were realised, a fraternal unity of spirit in love between men and peoples and nations would surely become a reality also. Civil society would find serene peace. It would be more worthy of God and of that human nature which has been created to the image and likeness of its Maker (Gen. 1:26).

In view of promoting consideration of the high dignity to which we have been divinely called, the Apostle St. Paul, writing to Christians of Hebrew race who were being attracted

inordinately to Old Testament institutions (whereas the Old Testament was only the shadow and faint image of the New) gave those wavering folk the following exhortation: "(It is nothing less than this) you are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament, and to the sprinkling of blood which speaks better than that of Abel" (Heb. 12:22-24).

In the sureness of hope, Venerable Brothers, that these paternal exhortations, when communicated by you to clergy and people in the way you judge best, will not only be received with due willingness but also be brought to effect with active alacrity—in that secure hope, We impart the Apostolic Blessing to you, all and singly and to your flocks, especially to those most pious and willing in their co-operation. This Benediction We give with effusion of charity as a pledge of Our special benevolence.

Given at Rome, from St. Peter's, the thirtieth day of the month of June, eve of the feast of the Precious Blood of Our Lord Jesus Christ, in the year 1960, the second of Our Pontificate.

JOHN XXIII. POPE.

LITANIES OF THE PRECIOUS BLOOD

The Indulgenced Litanies mentioned in the Apostolic Letter above are here given in the Latin text published by the Sacred Congregation of Rites for insertion amongst approved Litanies in the Roman Ritual.

Kyrie, eleison—Christe, eleison—Kyrie eleison
Christe, audi nos—Christe exaudi nos

Pater de caelis, Deus	miserere nobis
Fili, Redemptor mundi, Deus	miserere nobis
Spiritus Sancte, Deus	miserere nobis
Sancta Trinitas, unus Deus	miserere nobis
Sanguis Christi, Unigeniti Patris Aeterni,	salva nos
Sanguis Christi, Verbi Dei Incarnati	salva nos
Sanguis Christi, Novi et Aeterni Testamenti	salva nos
Sanguis Christi, in agonia decurrens in terram	salva nos
Sanguis Christi, in flagellatione profluens	salva nos
Sanguis Christi, in coronatione spinarum emanans	salva nos
Sanguis Christi, in cruce effusus	salva nos

Sanguis Christi, pretium nostrae salutis salva nos
Sanguis Christi, sine quo non fit remissio salva nos
Sanguis Christi, in Eucharistia potus et lavacrum animarum salva nos
Sanguis Christi, flumen misericordiae salva nos
Sanguis Christi, victor daemonum salva nos
Sanguis Christi, fortitudo martyrum salva nos
Sanguis Christi, virtus confessorum salva nos
Sanguis Christi, germinans virgines salva nos
Sanguis Christi, robur periclitantium salva nos
Sanguis Christi, levamen laborantium salva nos
Sanguis Christi, in fletu solatium salva nos
Sanguis Christi, spes poenitentium salva nos
Sanguis Christi, solamen morientium salva nos
Sanguis Christi, pax et dulcedo cordium salva nos
Sanguis Christi, pignus vitae aeternae salva nos
Sanguis Christi, animas liberans de lacu Purgatorii salva nos
Sanguis Christi, omni gloria et honore dignissimus salva nos

Agnus Dei, qui tollis peccata mundi parce nobis, Domine
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine
Agnus Dei qui tollis peccata mundi, miserere nobis

V. Redemisti nos, Domine, in sanguine tuo,
R. Et fecisti nos Deo nostro regnum.

OREMUS:

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac eius sanguine placari voluisti: concede, quaesumus, salutis nostrae pretium ita venerari, atque a praesentis vitae malis eius virtute defendi in terris, ut fructu perpetuo laetemur in caelis. Per eundem Christum Dominum nostrum. Amen.

NOTE: By decree *Urbis et Orbis* (February 24, 1960) these Litanies are to be inserted in the Roman Ritual (Tit. XI) after the Litanies of the Sacred Heart.

THE OECUMENICAL COUNCIL

By papal "Motu proprio" (*Superno Dei nutu*) of Pentecost, June 5, 1960, the basic plan for the preparation of the Oecumenical Council has been set forth.

Ten Preparatory Commissions study the subjects that are likely to be dealt with, and which the Pope himself will select. These Commissions are (1) a Theological Commission to examine questions relating to Sacred Scripture, Sacred

Tradition, faith and morals; (2) a Commission concerned with Bishops and the government of dioceses; (3) a Commission concerned with the discipline of clergy and people; (4) a Commission on Religious; (5) a Commission on the discipline of the Sacraments; (6) a Commission on the Sacred Liturgy; (7) a Commission on Studies and Seminaries; (8) a Commission on the Oriental Churches; (9) a Commission on the Missions; (10) a Commission on the Lay Apostolate.

There is also a special Secretariate for the Press and other means of public information (radio, television, cinema, etc.)

Separated Christians will be able to keep in touch with the unity trend of conciliar preparation through a special liaison Commission.

Finally, there is a Central Commission presided over by the Pope or a Cardinal designated by him. The members of this Commission are the Presidents of the single Commissions, the Moderators of the Secretariates, some other Cardinals, and some Bishops chosen from various parts of the world. This Central Commission shall also have counsellors and its Secretary shall be Secretary General. Its function shall be to follow and (if necessary) to set in order the labours of the single Commissions and to report to the Pope on conclusions, so as to help him to select the matters for consideration in the Council. The same Central Commission will draw up the rules and order of procedure.

On economic and technical matters there shall be respective Secretariates.

* * *

In a Pentecost Allocution in St. Peter's, on the same date (June 5), the Holy Father spoke about the four stages of preparation and realisation: the ante-preparatory; preparatory; the celebration; the promulgation. He pointed out that the work of the Council will be quite distinct from the usual work of the Roman Congregations. The ordinary government of the Church is one thing, the Council another thing.

The catholicity of the Church is to stand out greatly in the celebration of the Council, for Bishops and Prelates shall be there from all parts of the world. In the presence of such a spectacle every Catholic will feel that he is a citizen of the whole world, as Christ the Head of the Church is *Salvator mundi*—Saviour of the world.

Every true Catholic will follow the development of the Council's preparation and celebration as closely as possible, but the great means of collaboration will be fervent prayer to the Holy Spirit.

For this purpose the Holy See has published a special prayer to the Holy Ghost, of which the Latin text and a translation are given here.

INDULGENCED PRAYER FOR THE SUCCESS OF THE OECUMENICAL COUNCIL

Divine Spiritus, qui a Patre missus in nomine Iesu, praesens ades Ecclesiae eamque infallibiliter moderaris, super Oecumenicum Concilium plenitudinem munerum tuorum, quaesumus, benignus effunde.

Magister et Consolator suavissime, mentes illustra nostrorum sacrorum Praesulum, qui Summo Romano Pontifici prompte obsecuti, sacrosanctae synodi coetus concelebrabunt.

Fac ut ex hoc Concilio fructus uberes maturescant; magis magisque Evangelii lumen et robur in humanam societatem propagentur; aucto vigore floreat catholica religio et missionalium actuosa opera; idque feliciter fiat, ut ad pleniorem deveniatur doctrinae Ecclesiae cognitionem, christianique mores salutarem assequantur profectum.

O dulcis Hospes animae, nostras mentes in veritate firmas constitue et corda nostra ad oboediendum rite compone, ut quae in Concilio statuta fuerint, eadem et sincero excipiamus obsequio et alacri voluntate impleamus.

Te rogamus pro ovibus quoque, quae iam non sunt ex unico Iesu Christi ovili, ut et ipsae, sicut christiano gloriantur nomine, ita ad unitatem sub moderamine unius Pastoris tandem perveniant.

Renova aetate hac nostra per novam veluti Pentecostem mirabilia tua, atque Ecclesiae sanctae concede, ut cum Maria, Matre Iesu, unanimiter et instanter in oratione perseverans, itemque a Beato Petro ducta, divini Salvatoris regnum amplificet, regnum veritatis et iustitiae, regnum amoris et pacis. Amen.

TRANSLATION

Divine Spirit, sent by the Father in the name of Jesus, Thou art abidingly present with the Church, governing it infallibly in its progress; we beseech Thee, accordingly, to show Thy kind favour to the Oecumenical Council, pouring out upon it a lavish plenitude of Thy gifts.

Master and sweet Consoler, enlighten the minds of our Prelates who, in prompt obedience to the Sovereign Roman Pontiff, will celebrate together with him the sessions of this sacrosanct Synod.

Grant that from this Council abundant fruits may ripen; grant that the light and strength of the Gospel may spread further and further into human society; grant that the Catholic religion may flourish with increased vigour, as the missioners of the faith zealously deploy their active apostolate; grant also this happy result, that, namely, fuller knowledge of Christian doctrine may permeate souls and that Christian morals may increase their salutary influence.

O sweet Guest of our soul, establish our minds with firmness in the truth and duly set our hearts in the discipline of obedience, so that we all may receive with sincere welcome the decrees of the Council and carry them out with resolute alacrity.

We beg Thee also for those sheep that do not now belong to the one fold of Jesus Christ. May they also, glorying as they do in the Christian Name, come at last to unity under the guiding hand of one Shepherd.

Renew in this our age the wonders of a new Pentecost. Grant to Thy Church unanimous and fervent perseverance in prayer, being united therein with Mary, the Mother of Jesus, and led by Blessed Peter, so that it may extend the reign of the divine Saviour, the reign of truth and justice, the reign of love and peace. Amen.

APOSTOLIC LETTERS

"Motu proprio," whereby the new "Corpus Rubricarum" for the Breviary and Missal is approved.

The assemblage of Rubrics, whereby the public worship of the Church is set in order and governed, has received the continual attention of the Apostolic See, especially from the days of the Council of Trent. Papal care has been constantly given to determine the rubrics more exactly and to reduce them to more perfect order. This has led to the introduction from time to time of improvements and additions, in consequence of which the whole rubrical system has grown very considerably. The order of this growth, however, has not always been systematic, and so it has happened that the accretions have not been without detriment to the original perspicuity and simplicity of this body of liturgical legislation.

Hence, it is not surprising that Our Predecessor, Pope Pius XII, of happy memory, listening to the petitions of many Bishops, set his hand to a partial simplification of the Rubrics of the Breviary and the Missal, which simplification was carried into effect by the general Decree of the Sacred Congregation of Rites issued on March 23, 1955.

In the following year, 1956, while in the meantime preparatory studies for a general liturgical restoration were maturing, the same Pontiff decided to seek the opinions of the Bishops regarding the liturgical emendation of the Breviary. The replies sent in by Their Lordships were duly weighed and considered, whereupon His Holiness decreed that the question of a general and systematic emendation of the rubrics of both Breviary and Missal should be undertaken. The matter was handed over to the special Commission of experts which had been already appointed to study the general proposal of liturgical restoration.

We, on Our part, having with God's inspiration, decreed the future convocation of an Oecumenical Council, gave Our attention forthwith to what should be done in regard to this initiative of Our Predecessor. After repeated consideration and mature deliberation on the subject, We came to the resolution that the higher principles concerning general liturgical restoration should be set before the Fathers in the coming Oecumenical Council, but that the above-mentioned emendation of the rubrics of Breviary and Missal should be prepared without further delay.

In consequence, We are now declaring Our approval of the body of rubrics for the Roman Breviary and Missal which has been prepared by experts of the Congregation of Rites and diligently revised by the aforesaid papal Commission for general liturgical restoration. In giving this approval, with full knowledge and Apostolic Authority, We decree as follows:

1. The new code of rubrics for the Roman Breviary and Missal is divided into three parts: general Rubrics, Rubrics also general but for the Roman Breviary, general Rubrics for the Roman Missal, together with a Calendar of Breviary and Missal. This new code of Rubrics, to be published shortly by the Sacred Congregation of Rites, shall be of precept for all who follow the Roman Rite, from January 1, 1961—the first day of the coming year. Those who observe some other Latin Rite are obliged to conform as soon as possible to the new code of Rubrics or to its

Calendar, in all things that are not strictly proper to that particular Rite.

2. On the same day, namely January 1, 1961, the former general Rubrics of the Roman Breviary and Missal cease to be in force; similarly the Additions and Variations in the Rubrics of Breviary and Missal, which followed upon the Bull "Divino afflatu" and have hitherto been printed at the head of the said liturgical books. The general Decree of the S.C.R. of March 23, 1956, entitled "De rubricis ad simpliciorem formam redigendis" likewise ceases, its articles being incorporated in the new redaction of the rubrics. Also abrogated are those decrees and responses of the Sacred Congregation of Rites which do not agree with this new form of rubrics.

3. Similarly, statutes, privileges, indults and customs of any kind, even century-old and immemorable; furthermore even those worthy of most special and individual mention—all are hereby revoked, if they are contrary to these new rubrics.

4. The publishers of liturgical books, duly approved and admitted by the Holy See, may prepare new editions of the Roman Breviary and Missal which are set up according to the new code of Rubrics; but in order to secure the uniformity of the new editions, the Sacred Congregation of Rites shall issue new instructions.

5. In new editions of the Roman Breviary and Missal (the rubrics mentioned in No. 2 being omitted) the text of the new Rubrics is printed at the head of the books and, respectively, General Rubrics and Rubrics General of the Breviary at the head of the Breviary, and, at the head of the Missal, General Rubrics and Rubrics General of the Missal.

6. Lastly, all who are concerned shall see at once to the conformation of their Calendars and Propria, either diocesan or religious, to the rule and spirit of the new redaction of Rubrics and to the Calendar which shall be approved by the Sacred Congregation.

These things being firmly laid down, We consider it in keeping with Our Apostolic Office to add some particular exhortations.

In this new systematisation of the rubrics two things are observable. On the one hand, the new complex of rubrics for the Roman Breviary and Missal is reduced to better form, is digested in more lucid order, and is contracted into a shorter

text; on the other hand, some special modifications have been introduced whereby the Divine Office is slightly abbreviated. This was the desire of many Bishops, out of consideration for the great number of priests who are constantly being burdened more and more by the cares of the pastoral office. Those same priests, however, and all who are bound to the recital of the Divine Office, We paternally exhort to compensate for such abbreviation by greater diligence and devotion in reciting the Office. Occasionally the readings from the Holy Fathers, in particular, are to some slight extent shortened; We therefore, earnestly exhort clerics to keep at hand the volumes of the Fathers, so full of wisdom and piety, to be read assiduously and meditated.

Whatever things by these Our letters, given "by Our own proper motion," We have now decreed and ordained, We wish to be ratified and firmly established, everything to the contrary notwithstanding, even if worthy of very special and individual mention.

Given at Rome, from St. Peter's, on the 25th day of July, in the year 1960, the second of Our Pontificate.

JOHN XXIII, POPE.

W. LEONARD.

St. Patrick's College, Manly.

SHORT NOTICE

THE CARDINAL STRITCH STORY, by Marie Buehrle. Bruce, Milwaukee, 1959; 197 pp.; 3 dollars 95 cents.

Miss Buehrle presents us with a short, attractive study of the life of a very good and kind man. Everyone was pained by the tragic death of the Archbishop of Chicago after he had been summoned to Rome for important work. It is interesting, then, to read of the student days of "Joe" Stritch at the American College in Rome, his early life as a priest and of his career until he became Archbishop of Chicago. Cardinal Stritch was a man of charity, especially in his dealings with the clergy. He keenly supported a plan of the priests of Chicago to erect a retreat house for themselves, where in groups they can make quiet retreats throughout the year. Marie Buehrle seems to specialise in her charming portraits of cardinals (she wrote earlier a book on Cardinal Merry del Val), and, when she selects a subject, it can be assumed that all her sympathy and charm will adorn the portrait.

T.V.

Scripture And Tradition: A Current Debate

In the September, 1956, number of *Una Sancta* Professor J. R. Geiselmann of Tübingen University wrote an article[1] which claimed that the Council of Trent's decree on Scripture and Tradition had been misinterpreted for the past four centuries. He amplified his views in a long essay contributed to Mgr. Schmaus' symposium on Tradition,[2] which appeared in 1957. The following year the *Una Sancta* article was summarised in *Theology Digest*.[3]

Dr. Geiselmann points out that Trent declared revelation to be contained in both Scripture and Tradition, *in libris scriptis et sine scripto traditionibus*.[4] This form of words was substituted for an earlier draft which read 'partly in Scripture and partly in Tradition,' *partim . . . partim*.[5] The substitution was made under pressure from two of the Fathers at the Council, James Nacchianti, bishop of Chioggia, and Augustine Bonucci, the general of the Servites. The earlier draft represented a Nominalist point of view, popularised by Ambrose Traversari at the end of the fifteenth century. Unfortunately after Trent the Nominalist form was resumed. The *Roman Catechism* of 1566 spoke of the Word of God being *distributed between* Scripture and Tradition: and, more decisive still in fixing the error, Canisius and Bellarmine explicitly gave the Catholic doctrine as being that revelation is contained partly in Scripture, partly in Tradition.[6] The *partly/partly* view held the field unchallenged for two centuries, and revelation was seen as kept in two separate repositories. Towards 1800 a change came. G. E. Lessing and the Catholic theologian E. Knüpfel publicised the notion of revelation

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[1] *Das Missverständnis über das Verhältnis von Schrift und Tradition und seine überwindung in der katholischen Theologie. Una Sancta*, 11 (1956), 131-150.

[2] *Die Mündliche überlieferung*. Munich, 1957.

[3] *Theology Digest*, 6 (1958), 73-78.

[4] DB 783.

[5] *Concilium Tridentinum* (CT), Ed. Soc. Goerres. V, 2.

[6] *Die Mündliche überlieferung*, (MU), 170.

being wholly in tradition and partly in Scripture.[7] J. Möhler and F. Baader furthered this by pointing out how tradition is the interpreter of Scripture and therefore not wholly distinct from it.[8] The final step was taken by J. E. Kuhn, who held that Scripture contained the whole of revelation and so did Tradition.[9] This view is held by Dr. Geiselmann.

Dr. Geiselmann's articles caused widespread discussion among both Catholic and non-Catholic theologians. The idea of all revelation being in Scripture was obviously something to recommend to Protestants, and received favourable consideration from those most interested in Re-union. On the other hand, to claim that for three centuries theological thought had been led astray by two Doctors of the Church was sure to provoke disagreement. So Dr. Geiselmann has had a mixed reception: but most of the articles that I have come across have been favourable to his thesis.[10]

Certain weaknesses in his position become apparent as soon as one examines the history of the dogma at Trent and afterwards. Father Lennerz has made the most damaging criticism here;[11] showing that there is no evidence of the point being considered one of any great importance during the debates on Scripture

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[7]MU, 175, 180-1.

[8]MU, 190-2, 195 sq.

[9]MU, 200 sq.

[10]J. Beumer: *Das Verhältnis von Schrift und Tradition als theologisches Problem bei M. J. Scheeben und H. Schell* in *Theologische Revue*, 55 (1959), 203-4; Id: *Katholisches und protestantisches Schriftprinzip im Urteil des Trienter Konzils* in *Scholastik*, 34 (1959), 249-58; M. Bevenot: *Tradition, Church and Dogma* in *The Heythrop Journal*, 1 (1960), 37-40; H. Holstein: *La tradition d'après le Concile de Trente* in *Recherches de Science Religieuse*, 47 (1959), 367-90; H. Lennerz: *Scriptura sola?* and *Sine scripto traditionibus* in *Gregorianum*, 40 (1959), 38-53; 624-35; J. Lodrioor: *Ecritures et Scripture* in *Ephem. Theol. Lovan.*, 35 (1959), 423-7; J. Lortz: *Um das Konzil von Trient* in *Theologische Revue*, 55 (1959), 158; G. Rambaldi: *In libris scriptis et sine scripto traditionibus. La interpretazione del teologo conciliare, G. A. Delfino, O.F.M.Conv.* in *Antonianum*, 35 (1960), 88-94; O. Semmelroth: *Die Heilige Schrift als Glaubensquelle* in *Stimmen der Zeit*, 86 (1958), 36-50; A. A. Stephenson: *The Development and Immutability of Christian Doctrine* in *Theological Studies*, 19 (1958), 494; H. Jedin in *Geschichte des Konzils von Trient*, Tome II, 59-61, and Anm. 29, 459-60, follows Geiselmann in his account of this part of the debate in Trent. M. Schmaus in *Katholische Dogmatik*, III/I, 775-6, explicitly follows Geiselmann.

[11]*Gregorianum* 40, 38-53.

and Tradition. The change from *partim/partim* to *et/et* was made without comment, and this at a time when a draft of the decree was receiving almost microscopic attention. Father Lennerz concludes—and I think, reasonably—that the Fathers at Trent saw no substantial difference between *partim/partim* and *et/et.*

A second obstacle to accepting Geiselmann's thesis is the silence of the Vatican Council. That Council considered Scripture and Tradition in the second chapter of the Constitution *De fide catholica.* They found that they must add something to the words of Trent on Scripture. They amplified slightly Trent's notion of inspiration and Trent's decree on the interpretation of Scripture. But when they came to Tradition, they found nothing to say. Word for word the decree of Trent was taken over and repeated by the Vatican.

The Council's committee of bishops on dogma restored the full quotation on Tradition from Trent which had been truncated in the first draft submitted to the Council.[12] Beyond that, Tradition did not engage their attention. The commission of cardinals and theologians that prepared the dogmatic decrees originally before the bishops assembled, met on March 4th and 11th, 1869, and settled what was to be proposed on Scripture. There was no mention of Tradition.[13] None of the postulata of the hierarchies sent to Rome while the Council's business was being prepared, suggested that Tradition needed dealing with, or its relation with Scripture.[14] The Cardinal Archbishop of Salamanca had seventeen points of suggestion about Scripture, but nothing about Tradition or the relations between the two.[15] Cardinal Schwarzenberg of Prague recommended the calling of Kuhn to the commission preparing the dogmatic decrees,[16] but in his long statement on doctrinal needs there was nothing on this Scripture/Tradition

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[12]*Collectio Lacensis* (CL), Volume 7: 508-9, for the theologian's draft with full quotation from Trent; 72, for draft submitted to the Council with shortened quotation; 251 (and DB 1787), for the version promulgated at the fourth Session with the full quotation restored.

[13]Mansi (M) 49, 674-8.

[14]CL, 768-911.

[15]M, 49, 167-8.

[16]M, 49, 464.

relation.[17] The notes supplied by the theologians who prepared the Constitution dealt exclusively with Scripture, where they touched on the sources of revelation.[18] Father (later Cardinal) Franzelin's long defence of that draft [19] touch briefly on Tradition but only because a criticism of the scheme had confused inspiration with the Holy Ghost's assistance to the Church in preserving the deposit of faith. Otherwise he was concerned only with Scripture, and had nothing to say of the Scripture/Tradition relationship.[20] The spokesmen of the Council's committee, Archbishop Simor and Bishop Gasser, who explained the suggested decrees, and gave reasons why amendments proposed by the bishops were accepted or rejected, devoted themselves wholly to the canon, inspiration and interpretation of Scripture.[21] All the bishops' amendments on this second chapter referred to the same aspects of Scripture.[22] The only speaker on the Constitution who mentioned Tradition was Bishop del Valle of Huanuco in Peru. On January 10, 1870, he asked that the second chapter say more about Tradition. He did not give any particulars of what he wanted, and no notice was taken of his request.[23]

Yet Archbishop Simor described the errors that the first chapter of the Constitution aimed at and they were all modern —the tenets of Hermes and Gunther, Ontologism, Traditionalism, the errors recently condemned in Germany.[24] The theologians' notes expressed the same purpose of dealing with recent errors.[25] The consultors of the preparatory commission agreed with one exception that even theological opinions in dispute among Catholics should be dealt with, unless they were merely scholastic disputes.[26]

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[17]M, 49, 457-9.
[18]CL, 522-3.
[19]CL, 1611-1628
[20]CL, 1621-22.
[21]CL, 82, 86, 138-48.
[22]CL, 123-4, 126.
[23]M, 50, 268.
[24]CL, 519-520.
[25]CL, 519-20.
[26]M, 49, 620-1.

Now Dr. Geiselmann asks us to believe that between Trent and the Vatican the sense of the Tridentine decree had been falsified by Bellarmine, whose work had a decisive influence on the development of theology after 1600. That distortion had been accepted for two hundred years. Then it had been detected and, before the bishops came to the Vatican Council, a few Tübingen theologians had pointed towards the correct Tridentine view of the relation between Scripture and Tradition. All this had happened and the bishops gave no sign of knowing anything about it. The theologians who drew up the schemata were unaware that Bellarmine had derouted Catholic theology and that Tübingen was pointing the way back to the right path. They had much to say about Scripture, its canon, inerrancy, inspiration, interpretation. On the distortion of *et/et* into *partim/partim* not a word. When they came to Tradition they slapped the words of Trent into their Constitution and passed on to more controverted matter.

The history of dogma puts these obstacles in the way of accepting Dr. Geiselmann's views. There are obvious theological difficulties, too, discussed in some of the articles I have listed in note 10. Perhaps the greatest disadvantage of such a theory as Dr. Geiselmann's is that to justify it, the concept of *fons revelationis* has to be so inflated as to lose much of its value. He quotes approvingly[27] Kuhn's statement that there is no dogma for which Scripture does not provide "die Prämissen . . . oder wenigstens Anknüpfungspunkte." But is *that* what the Council of Trent was so bothered about during the first quarter of 1546? And is that what is at the back of all the Church's concern about inerrancy and inspiration? These qualities guarantee documents that provide suggestions, a starting-point for later development into a dogmatic formula? This is surely a new concept of *fons*, and an unwelcome one.

Whatever one may be inclined to hold on this matter, Dr. Geiselmann's presentation of his case would urge caution. Nacchianti, he says,[28] was an expert theologian, and Cardinal Madruzzo, the Bishop of Trent, praised his learning, and

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[27]MU, 204.

[28]MU, 151.

Massarelli, the secretary of the Council, agreed with the cardinal. This is hardly an adequate representation of either Madruzzo's opinion or Massarelli's. In his diary on January 22, 1546[29] Massarelli described Bishop Martelli, the *enfant terrible* of the early debates: 'very obstinate and imprudent, an open enemy of the Apostolic See, ignorant, extremely malicious.' He then went on to Nacchianti: 'although learned, he is otherwise not unlike the above—even more so—of little judgment, foolish, imprudent, and, more significant, ungrateful, disloyal, uncivil.' Cardinal Madruzzo had included Nacchianti's name among three he recommended, as men 'da bene' to Massarelli and the papal legates on January 25th, the two other being Bishop Bertinoro, O.P., and Jerome Seripando, the Augustinian general. The cardinal-legate Cervini told Massarelli that Nacchianti could not be compared with the other two. Massarelli reported this the next day to Madruzzo, who then said that neither would he compare Nacchianti with the other two 'in goodness or prudence, but in learning. . . .' That when Nacchianti came to stay in the cardinal's palace 'he began to speak against the Pope, and (Madruzzo) warned him several times and somewhat dissuaded him; (Madruzzo) knew that he had little judgment and not too much goodwill.'[30]

The following day Madruzzo told Massarelli that 'he was determined to take action against the imprudence of Nacchianti, who in spite of so many admonitions had not improved. (Madruzzo) could not allow anyone who spoke so imprudently against the Holy See to remain in his house. Tomorrow he would give a final peremptory warning to be more prudent, and the papal legates should rebuke him too.[31]

Dr. Geiselmann does not mention that Nacchianti was in 1548 the subject of an examination by the Inquisition, the commissioner of the Holy Office being Massarelli. Massarelli spent from December 17, 1548, to April 1, 1549, in examination of witnesses and the writing of his report.[32] Nacchianti came through apparently unscathed as he appeared at the final

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[29]CT, I, 382-3.
[30]CT, I, 390-391.
[31]CT, I, 393.
[32]CT, I, 813-32.

stages of the Council in 1561-3 and served on one of the committees there.[33]

Even before the Council began its sittings Nacchianti had caused scandal with his extravagant opinions. In August, 1545, Bishop Jacomelli wrote to his brother of a banquet at which Nacchianti had stated 'magis credendum erat sacrae scripturae quam ecclesiae'—an opinion, Jacomelli went on, 'quale è principio de tutte heresie Lutherane.' Jacomelli tried to reason with him afterwards, but without success. He concluded sourly, 'I'm not surprised—he's a friar.'[34]

Father Lennerz has quoted from the same volume of CT[35] the letter written on April 24, 1546, by Bishop Pasquale, O.P., to the Cardinal Secretary of State Farnese, complaining of the scandal given by Nacchianti's views. The cardinal-legates at Trent had just written to Farnese that Martelli should be got away from the Council somehow or other, and Nacchianti, who was absent, should be kept from returning.[36]

Learned but extremely imprudent and obstinate—this was the verdict of Madruzzo as it was of Cardinal del Monte, the senior papal legate[37] and of other bishops. Massarelli's verdict was more unfavourable still. It is hardly what one would gather from Professor Geiselmann's statement that Madruzzo and Massarelli concurred in praising Nacchianti's *Gelehrsamkeit.*

Nor is Bonucci a patron to whom one can look with any confidence. He preached at the fourth Session of the Council (at which the Scripture and Tradition decree was made) and what he said about faith and about the visible and invisible Church[38] led Dominic Soto to delate him for heresy to the legates. Bonucci challenged Soto before the legates to prove his accusation. Soto demanded the manuscript of the sermon. Bonucci read the incriminated passages from the MS but Soto demanded the MS itself and refused to proceed until he was given it. Cardinal del Monte then dropped the inquiry.[39]

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[33]CT, II, 359, 488, 862.
[34]CT, X, 173.
[35]CT, X, 500.
[36]CT, X, 485.
[37]CT, V, 55.
[38]CT, V, 95, 98.
[39]CT, I, 535-538.

These were the two Fathers who are represented as the protagonists of *et/et*. In fact they objected to *partim/partim*. There is nothing in the records of Trent to suggest that they advocated *et/et*. Their attitude was one simply of hostility to Tradition. They argued that Scripture contained everything necessary to salvation. They were both against saying that Tradition should be received *pari pietatis affectu* with Scripture.[40] Obviously *partim/partim* put both on the same level, besides restricting Scripture. Neither Father is shown as suggesting or commending *et/et*.

Dr. Geiselmann makes the point[41] that nobody contradicted Nacchianti's assertion that *omnia ad salutem necessaria* were in Scripture. But his own quotation from Cervini's letter to Farnese (in CT, X, 399) shows that Cervini at any rate disagreed with him. Bishop Jacomelli had reported his own and other bishops' scandal at a slightly different statement of the same idea,[42] yet he said nothing when Nacchianti repeated his opinion in February at a sitting of the Council. The absence of opposition at that sitting is hardly as significant as Dr. Geiselmann suggests. It must be remembered that by then Nacchianti was well known.

All through his article Dr. Geiselmann supposes that *partim/partim* means that what is in Scripture is not in Tradition and vice versa. So that when Möhler and Baader showed Tradition to be the interpreter of Scripture, he thinks that they were breaching the *partim/partim* position. But this is surely to take a grotesquely exaggerated view. All that *partim/partim* means is that what is contained in one source is not identical with all that is contained in the other. It does not mean that there is no body of doctrine common to both sources, or that one may not be the interpreter or complement of the other.

Bellarmine did not hold that there was no ground common to Scripture and Tradition: such a view would make nonsense of the *Prima Controversia de Verbo Dei*. In Book IV, Chapter 3[43] of that work he makes his position clear: Primum est quod

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[40]CT, V, 45.
[41]MU, 149-50.
[42]See n. 34 above.
[43]*De Controversiis*, Milan, 1857, p. 116.

nos asserimus, in Scripturis non contineri expresse totam doctrinam necessariam, sive de Fide, sive de moribus; et proinde praeter verbum Dei scriptum, requiri etiam verbum Dei non scriptum, idest, divinas et apostolicas Traditiones. He denies, that is, *totaliter in sacra scriptura*, and even that with the qualification of the word *expresse*. In chapter 4[44] among the numerous proofs of the necessity of Tradition, his fourth is that we prove Scripture is from God by Tradition, his fifth that we establish the canon of Scripture by Tradition, his sixth that we proves the genuineness of Scripture, his seventh that we interpret it by Tradition.

Dr. Geiselmann does not make clear at any point just how Nominalism produced the *partim/partim* view of the *fontes*. It is difficult to see Bellarmine and Canisius either as Nominalists or as deceived by a hidden Nominalism.

Dr. Geiselmann in his turn has suffered misrepresentation. It is incorrect to attribute to him a denial of Tradition, which is the whole tendency of Father Lennerz' second article in the *Gregorianum*.[45] Moreover, the *Theology Digest* mistranslated him in rendering 'the partim/partim *faction*'[46] at Trent. This *faction* was the Council minus Nacchianti and Bonucci.

Dr. Geiselmann is producing a large work in three volumes on Tradition. Volume III (Die lebendige Uberlieferung als Norm des christlichen Glaubens) has appeared. From that and two which are to follow, it will be possible to form a more exact and fuller picture of his theological position.

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[44] l.c. 120-121.

[45] 40, 624-35.

[46] 6, 75. I have not seen the original *Una Sancta* article; only its French version in *Istina* 1 (1958), 197-214.

From Malta to the Seven Hills

St. Paul's Arrival in Rome

"When we had come safely to shore, then we learned that the name of the island was Melita" (*Melitene* B*)—Acts 28:1.

There is no doubt that this Melita (or Melitene island) is to be identified with Malta of the Maltese, not with Meleda of the Dalmatian coast, for which, sporadically, from the days of Constantine Porphyrogenitus, local patriotism has claimed the glory of St. Paul's fourth and most celebrated shipwreck.

Malta, sixty miles south of Sicily and about three times that distance from the Tunisian coast of Africa, is the largest of a small group of islands, the Maltese Archipelago. Roughly, an oval mass of rock, its diameter of length from south-east to north-west is about 17 miles; its diameter of breadth from south-west to north-east is some nine miles; the area of the island is about ninety-five square miles. At the present day it holds a population of 310,000.

This is only "an introduction of actuality" to Malta, for it is ancient Malta that interests us here and now—the Malta which St. Paul and his companions came to know.

The coast-lines of the island must still be more or less the same. If we call the south-western side of this block of land the back of the island, we can say that Malta faces north-east and it is this face that holds those numerous inlets that attracted seafarers from the beginning. Only very few bays and inlets indent the western back of the island.

We are not surprised, therefore, that those great sailors of ancient times, the Phoenicians, found the island a good station, as they crossed the Mediterranean, either in the ships of Tarshish or in smaller vessels. It is possible that the island got its name Melita (Escape or Refuge) from the Phoenician sailors' recognition that it was really a place of refuge. Phoenicians colonised it as early, perhaps, as the tenth century B.C. Another Semitic people, also of Phoenician origin, the Punic Carthaginians, took Malta in 550 B.C., speaking practically the same language; and the island remained Carthaginian till the Romans took it, in 217, during the second Punic war.

Under Roman rule, Malta was a dependency of the praetorial province of Sicily, and readers of Cicero's Verrine orations will remember that the rapacious governor of Sicily, Caius Verres, did not leave the little island untouched.

There seems to be no doubt that the "bay having a beach," which St. Paul's ship tried to enter, was one of the bays on the north-east face of Malta, either the more northerly and open one, called Melleha, or the other just to the south of this, which all maps now mark as "The Bay of St. Paul." The promontory that separates Melleha from the Bay of St. Paul ends at a channel or narrow strait, which separates the main island from a small island, narrow and long, called Selmunett. At the nearest or western end of Selmunett now stands a great statue of St. Paul. It was in this strait, and therefore at the northern boundary of St. Paul's Bay, that James Smith placed the shipwreck. He has been followed and is still followed by many scholars. The text of Acts seems, however, to favour running on a sandbank as the cause of shipwreck, an idea found already in the margin of the Harclean recension of the Syriac New Testament (Lake-Cadbury IV, p. 339).

Regarding the rival claims of the two bays, we feel that a choice of opinion, which would be really of some scientific worth, would require very detailed local knowledge of the scenes and much geographical meditation: A two-day visit to Malta last February made the writer feel satisfied with the "Bay of St. Paul," in spite of the contrary opinion of a great Maltese authority.

This leads us to the memories of St. Paul at Malta. The island itself is a monument of the Apostle's three-month stay on it, and local devotion has religiously marked with churches or chapels the places of the bonfire, of the Apostle's reception by Publius, of his more habitual centre of residence at Rabat, a suburb of the old capital city of Malta, now called Citta Vecchia. Here the cathedral of St. Paul and the catacombs of St. Paul commemorate the great favour which Providence granted to Malta 1900 years ago. These identifications are reasonable, and by no means run counter to the information supplied by the Acts. Let us now take up St. Luke's narrative once more.

While paying an exquisite compliment to the *philanthropia* or more than ordinary cordiality of the natives, the beloved physician (whose profession made him appreciative of "philanthropia")

calls them "barbaroi." This simply means that they spoke a language foreign to Greek ears. The Maltese of that time spoke a Phoenician or Punic dialect and spoke it, no doubt, with some of the peculiarities that islanders so easily develop. Because it was fairly close to Aramaic and especially to Hebrew (belonging to the same Canaanite group of Semitic languages) St. Paul would have found the language less strange than the Greek Luke. He could probably soon be able to converse in it, in much the same way as an Italian can converse with a Spaniard, each using his own language.

The "unusual kindness" of the natives began by building a big fire, a pyra or bonfire. Rain was threatening to fall, and it was cold. The Vulgate translation of "rain threatening" rather than "rain having set in" seems required by the context. A huge fire to warm 276 people could only have been built in the open and could not have been built at all under falling rain. St. Paul, never prone to remain inactive in such circumstances, gathered a bundle of brushwood or sticks. While he threw it on the fire, a viper, stirred by the heat, darted out and fastened on his hand. It bit and hung from his hand in the eyes of the natives. They knew what that meant. It was clearly a case of a man bitten by a poisonous snake. They drew conclusions at once. Paul was surely a murderer. He had escaped shipwreck, but divine Vengeance or (in their pagan mind) the goddess Vengeance did not allow him to live. They waited for the inevitable inflammation and swelling or sudden death. Meanwhile Paul had shaken the serpent into the fire. When they had waited long and nothing unusual had happened to the viper's victim, they changed opinion and said that he must be a god. Something similar had happened many years earlier at Lystra, when the miracle-workers Paul and Barnabas were regarded as Hermes and Zeus respectively.

Miracle-working was soon to begin after this first realisation of Our Lord's promise: "Dedi vobis potestatem calcandi super serpentes . . . qui credent . . . serpentes tollent." The "first man" of the island—a title attested by two inscriptions found in Malta, one Greek and one Latin—was a certain Publius. "He took us to his house and entertained us hospitably for three days." The father of Publius was suffering from attacks of fever (was it Maltese fever?) and from dysentery. Paul went to him, prayed, laid his hands upon him and healed him. This was followed by

mass-healings similar to those we read in the Gospels and the earlier chapters of Acts. St. Luke seems to like narrating these Maltese miracles. It has been objected that there are no poisonous snakes in Malta and that dysentery is not a Maltese malady. The answer is of course that "no vipers now" does not mean "no vipers ever," and that dysentery being mostly not occurrent in the climate of Malta does not mean that there never have been any cases of the malady there.

The honours which the Maltese showered on their benefactors were not medical fees, although "timai" is also used in this sense. St. Paul was not the man to allow lax interpretation of Our Lord's words: "Gratis accepistis, gratis date." Some provision of things needed for the sea-journey from Malta were, however, accepted—"quae necessaria erant."

"Now, after three months we set sail in a ship which had wintered in the island, an Alexandrian ship, with the Dioscuri as a figurehead" (28:11). The polyhistor Pliny (H.N. 2, 49) puts the renewal of navigation on February 7, with the beginning of spring, although the military writer Vegetius (*De re militari*, 4, 39) defers it to March 6. Our previous calculations of time—shipwreck about the beginning of November—would lead us to suppose a February departure from Malta, perhaps about the middle of February.

The ship that had been wrecked was an Alexandrian grain ship and this second Alexandrian vessel also probably carried a cargo of grain. It was distinguished by a figurehead which St. Luke notices, for he and his companions probably saw the ship many times before they went on board. The figurehead showed sculptured or painted images of the Dioscuri on each side of the prow. *Dioskouroi* simply means sons of Zeus. They were the hero-divinities Castor and Polydeuces (latinized Pollux), and, as the twin brethren, they were also identified with the Constellation Gemini. They were regarded as the special patrons of seafarers. The myth that told of their origin—che il tacere è bello—also made them brothers of the notorious Helen. Hence, Horace wishing "Bon Voyage" to his friend Virgil, as the latter was about to sail over to Greece, commends him to those "fratres Helenae lucida sidera." The Twin Brethren were very popular under many aspects, and St. Paul will very soon see a temple in the Roman Forum honouring them not as nautical patrons but as authors of Roman victory at the Battle of Lake Regillus.

The journey to the next port of call was both safe and short. It is only 90 miles from Malta to Syracuse and there was the protection of coastal shelter for about one-third of the way.

Syracuse, on the east coast of Sicily, where the Alexandrian ship stayed three days, was an ancient and very important city. We wonder whether Julius or anyone else told St. Paul that Syracuse was a colony founded nearly 800 years ago from Corinth—a name that was very deeply engraved in his apostolic heart. The Apostle would, perhaps, have been interested to know that Syracuse was once the rival of Carthage and of Rome, and, if he was allowed to go on shore with his soldier-guard, he would probably have found his way not to the island of Ortygia but to Syracuse of the Hierons and the Dionysii. It is there that the very remarkable catacombs are, beside the present Church of San Giovanni. Syracusan piety has associated them with a ministry of preaching exercised by St. Paul—an anachronism, no doubt. Syracuse, in any case, connects its Christian origins with St. Peter (on his way to Rome?) and an inscription in great letters on the walls of the Cathedral, Santa Maria delle Colonne, proclaims the putative Petrine origin of the Church here. We really know nothing of any activity of St. Paul on Sicily, although, I am told, no less than seven Sicilian towns claim to have had relations with the great missionary from Tarsus.

Our next stop, as we accompany St. Paul to Rome, is at the toe of Italy. The city of Rhegium, now Reggio-Calabria, opposite Messana (Messina) of Sicily saw the Apostle's ship for only one day. The voyage from Syracuse there is described by the Western Text as circuitous (perielthontes). A favourable south wind springing up at Rhegium advised a quick passage through the straits of Messina and a direct run to Puteoli on the Bay of Naples. The distance was some 175 miles. We feel sure that St. Paul heard someone say something about Scylla and Charybdis, as the ship sped, without any real danger, through the Straits of Messina. The little whirlpool called Charybdis and the rock called Scylla, one on the Sicilian side, the other on the Italian side, have nothing of the mythological terrors which the poets from Homer on made proverbial. In fair weather even small boats go through without danger. St. Luke is here quite brief and schematic: "(From Syracuse) we took a round course and reached Rhegium, and after one day, a south wind setting in, we sailed ahead, and

on the second day we came to Puteoli" (28:13).

Puteoli (now Pozzuoli) is the end of our sea-voyage; the journey to Rome, taking about a week, will be made overland. The port which we have reached, in the company of St. Paul, has had a long history, and at this time had the importance of being one of the greatest entrepots of eastern trade with Rome.

In particular Puteoli (originally a Samian colony from Cumae, called Dicaearchia) had been the principal port for the unloading of grain from Alexandria; and, although the Emperor Claudius had undertaken a thorough dredging of the Port at Ostia, Puteoli was still supreme. In one of his Epistles (77) Seneca has left a description of the harbour's busy life, and we know that the town had trade guilds, a fire-brigade, an imperial post station, a lighthouse and extensive harbour-works, of which ruins are still to be seen. It is no wonder that Jews were rather numerous there, and, doubtless, it was from them that the Christian community was recruited, which St. Paul found at Puteoli: "There we found brethren, and had the consolation of staying seven days with them" (28:14).

"The memories of St. Paul are in the Acts of the Apostles and our purpose is limited to supplying details which will show the sense of St. Luke's narrative and give it life and reality from contemporary history. We shall be pardoned, however, if we introduce a little piece of pure fiction here. It is poetic legend, and Aristotle remarked that poetry often has more human truth than history.

A hill to the south separated Puteoli from Naples. It was called Pausilypus Mons (now Posilipo). The reputed tomb of Rome's greatest poet, Publius Virgilius Maro, was shown on this hill and the tomb was said to have been originally inscribed with the verses:

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini pascua, rura, duces.

In the Middle Age Virgil was the object of great veneration—a pagan poet, indeed, but an "anima naturaliter christiana" and a prophet of the greatness of Rome, or even something more. Mantua, his birthplace, tried to honour him by associating his name with that of St. Paul. The legend arose that St. Paul visited the poet's tomb on the road to Puteoli, and a sequence composed at Mantua gave religious significance to the event. The following are the two opening strophes:

Ad Maronis mausoleum
Ductus fudit super eum
Piae rorem lacrimae.
Quem te, inquam, redidissem,
Si te vivum invenissem
Poetarum maxime.

Non è vero! I admit it, but St. Paul left us a Magna Charta of Christian humanism in the Epistle to the Philippians. There is surely symbolic truth in the legend.

Let us return to the Acts of the Apostles. The sentence immediately following the seven days at Puteoli is brief and bald to an extreme. It simply says: "And thus we came to Rome." This is only a little anticipatory summary, and there is no need to interpret it, as Sir William Ramsay does, of coming not to the City but to the ager Romanus at the Pomptine Marshes. The short sentence cited above bids us to supply much that St. Luke could have told us, but did not. An old Latin author gives us unexpected help. The poet Horace describes a journey along the Via Appia from Rome to the south which he made in 38 B.C. St. Paul made practically the same journey in the opposite direction over most of the 130 miles from Puteoli to the imperial City. It was the Via Appia, "Regina viarum," that brought the Apostle to Rome of the Seven Hills, the world metropolis on the banks of the Tiber.

Julius the centurion would have despatched from Puteoli a letter to Rome reporting the situation and asking for instructions. A courier on horseback could have had a reply back within the period of seven days. We may also suppose that the Christians of Puteoli wrote to the brethren at Rome that the Apostle, whose wonderful letter to "all who are at Rome, beloved of God" had consoled and edified the community nearly three years ago, was soon to be actually among them, imparting his spiritual gifts and enjoying that mutual consolation of common faith which he had extolled in the Epistle (Rom. 1:11, 12).

Our friend the officer, his company of soldiers and his prisoners would have joined the Via Appia at Capua or at Sinuessa. The latter alternative would have meant a shorter journey along the sea-coast, for Sinuessa was on the route in any case. At the end of the first century, travellers from Puteoli to Sinuessa would have followed a beautiful paved road built by Domitian and called after him, Via Domitiana (Dio Cassius, Hist.

Rom. 67, 14); but perhaps that road was not available in the year 61—at least as a convenient highway. However, we may set down Sinuessa with its "mild climate and healthful waters" (Tacitus) and Formiae on the beautiful Gulf of Gaeta as places which St. Paul saw on his journey from Puteoli to Rome. The next place of importance would probably have been the beautifully situated coastal town of Terracina, the ancient Anxur, picturesquely described by Horace as: "impositum saxis late candentibus Anxur" (1 Sat. 5, 26).

Not far from Anxur (about three miles) began the Decemnovium or 19 miles of the Via Appia that crossed the Pomptine or Pontine Marshes. A canal also crossed the Marshes, parallel to the Appian Way; and the journey by boat was preferred by most travellers, as highwaymen were amongst the dangers of that malarial swampy region, successfully drained at last between 1928 and 1939 by Mussolini. We may regard it as probable that Julius, his guards and his prisoners made the journey by boat, and the boating's end left them close to Forum Appi. Here we can resume the very pleasing lines of St. Luke:

"At Rome, the brethren having heard news of us came from there as far as Appi Forum and Tres Tabernae to meet us, and when Paul saw them, he thanked God and took courage."

When in 312 B.C. the great public-spirited Censor, Appius Claudius Caecus, built the Via Appia as Rome's principal road to South Italy, he founded a Market at the north end of the Pomptine Marshes, some 43 miles south of Rome. It was a busy place, described by Horace as "differtum nautis, cauponibus atque malignis." There a first company or welcoming delegation of Christians from Rome met St. Paul and his companions. The identification of the place with the present-day Foro Appio seems quite certain.

Ten miles to the north of Forum Appi, at a place called Tres Tabernae, a second Roman delegation met the Apostle. This was a wayside halting place, from which a branch road to the south led to Antium (Anzio). Tres Tabernae, a place of roadside inns, mentioned also by Cicero in a letter to his friend Atticus (2, 10), is now located by topographers at "Pizzo Cardinale," three miles south of Cisterna. Another day's march through places like Velletri, and the travellers would have been on the Alban Hills having their first glimpse of Rome. Aricia had been the first halt of Horace: "Egressum magna me accepit Aricia Roma,"

and it may well have been the last halt of Julius and his men. Aricia was only 16 miles from the Roman end (or beginning) of the Via Appia, which entered the City by the Porta Capena. This gate was hardly a stone-throw from the present Church of San Gregorio. "And when we entered Rome, Paul was allowed to remain by himself, with a soldier guarding him" (28:16). It was about the Kalends of March in the year 61 A.D. We are celebrating the 19th centenary of St. Paul's coming to Rome this year.

The Western Text of Acts gives fuller details that deserve attention. It reads: "When we came to Rome, the centurion handed the prisoners over to the stratopedarch." In 1895 Mommsen advanced the plausible hypothesis, favoured by the Old Latin version, that the stratopedarch or Camp Prefect was the officer in command at the Castra Peregrinorum, a Camp (said to be situated on the Celian Hill) in which soldiers on various kinds of foreign service (*frumentarii,* for instance) had quarters, when they came to Rome. Though enthusiastically favoured by Ramsay, Mommsen's hypothesis seems less likely than the commonly received opinion that the officer in question was the Prefect of the Praetorians, who at this time was Sextus Afranius Burrus, the friend of Seneca. Burrus is rather well known to us from the pages of Tacitus' Annals.

After three days St. Paul set about regulating matters with the rather numerous Jewish community, and he met with the usual results: "Some were convinced by what he said, while others disbelieved." His last word to them was: "Be it known to you, then, that this salvation of God has been sent to the Gentiles, and they will listen to it" (28:28).

Ending the Acts with the Apostle of the Gentiles in Rome, St. Luke kept his literary and historical programme of apostolic witness "in Jerusalem and in all Judea and Samaria and *to the end of the earth.*" It was from Rome that the Gospel was to go out to the ends of the world.

And the beloved physician concludes thus with an abruptness which is, nevertheless, splendidly optimistic: "And he lived there two whole years in his own hired lodging, and welcomed all who came to him, preaching the kingdom of God and teaching the things about the Lord Jesus Christ with all the free confidence of open speech and unhindered" (28:30, 31).

We should like to know where the Apostle lived in "his hired lodgings"—this seems to be the meaning of *misthoma* demanded

by the context and not "on his own earnings." Three answers have been given to the question, none of them quite satisfactory: a place near the Castra Praetoria on the east side of the city, vaguely, somewhere near the present Central Railway Station; or a place marked by the crypt of the Church of Santa Maria in Via Lata, near the Collegio Romano; or a place now occupied by the Church of San Paolo alla Regola (in Arenula), in Rione Regola, not far from the Tiber, and in what was an old quarter where Jews were numerous.

The last-mentioned place, which was once called the "School of St. Paul," has received considerable attention in recent times. It is to be expected that during this centenary year Roman archaeologists will have more to say on this subject of the Apostle's "idion misthoma."

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SHORT NOTICE

THE GENERAL COUNCILS OF THE CHURCH, by John L. Murphy. Bruce, Milwaukee, 1960; 193 pp.; 3 dollars 50 cents.

Father Murphy's little book is a popular account of the long and important history of the councils ranging from Nicaea (325 A.D.) to the Vatican Council (1869-70). The author has attempted to write a clear, simple history which will give the layman, especially, some ideas of the working of the councils and the vital questions which came before them for discussion. Perhaps the early councils—Nicaea, Ephesus and Chalcedon—are presented with more clarity than the others, as the questions in debate are so fundamental. Father Murphy's map-maker has let him down badly by placing Chalcedon to the north of Constantinople (the text, however, gives no grounds for this error); he is severe on Constantine, who "may never have been a member of the Church at all," since he was baptized by Eusebius of Nicomedia, "an Arian"; Paul III is regarded as one of the great Popes of the Papal line, which verdict would arouse some debate. But in a popular book the tag: *de minimis non curat praetor* is valid.

—T.V.

Moral Theology

CIVIL LEGISLATION AND THE VALIDITY OF MARRIAGE —VALIDATION OF ATTEMPTED MARRIAGE WITH A DIVORCED PERSON

Dear Rev. Sir,

1. In view of the proposed changes in the civil law which will demand a minimum age for marriage, higher than the requirements of the Church, would a marriage contracted by parties, who are eligible in canon law, but excluded because of their youth by the civil law, be considered as valid? If so, would there be any obligation to observe such a law, which seems to be unjust?

2. Can the civil authority dissolve any marriage between two who are not baptised, especially if the marriage has not been consummated?

3. What procedure would have to be followed to validate an attempted marriage between a catholic and a divorced non-catholic, after the death of the divorced party's lawful spouse? If the non-catholic could not be brought to renew consent in the presence of the priest, could recourse be had to a *sanatio in radice*?

VICARIUS.

REPLY

1. The answer to the first question depends on whether the parties concerned are baptised or not. There are four possibilities:

(a) Both parties are baptised, the groom is over sixteen and the bride over fourteen, although one or both be under the minimum age prescribed by the civil law. This marriage is valid.

(b) Neither party is baptised, and at least one of them is under the age required by the civil law. This marriage is invalid.

(c) Only one of the parties is baptised and he (or she) is not precluded by canon law, although under the age demanded by the civil legislation; while the unbaptised party is over eighteen or whatever other age may be determined. This marriage is valid, if we presume a dispensation or exemption from the impediment of *disparitas cultus* and prescind from any other impediments which may be present.

(d) One party is not baptised and under the age prescribed in the civil law. Whatever be the age of the baptised party, this marriage is probably invalid, even though the impediment of

disparitas cultus be satisfactorily disposed of. Since there is a difference of opinion among the authors, the marriage would enjoy the favour of law, provided this Christian party were over the canonical age.

The reasons for these assertions are found in two general principles:

(1) Marriages of baptised persons are governed by the laws of God (i.e., the natural law and the divine positive law) and also by canon law; while the competency of the civil authority is limited to the purely civil effects of the marriage (can. 1016); and

(2) marriages of unbaptised persons are not regulated by canon law, since the Church has no jurisdiction over them; but the civil authority is competent to control their marriages, within the limits of the divine law. It can even promulgate diriment impediments, for the sake of the common good of society, over and above those which bind all men, from the laws of God.

(a) From the first principle it follows that, if the parties are both baptised, the civil laws demanding what is not required by the laws of God and of the Church could not invalidate the marriage. Marriage between baptised persons is not only a sacred contract, it is one of the seven Sacraments, and as such is surely under the exclusive authority of the Church, to whom Christ committed the Sacraments. All who are baptised are subject to the Church. This is true not only of catholics, who willingly acknowledge their subjection to her, but also of non-catholics, who are validly baptised, even though they would repudiate any claims of the Church to legislate for them. The Church could not exempt non-catholics from the laws of God, of which she is *per se* only the guardian and official and authentic exponent. The vicarious power given by Christ to His Church in some matrimonial matters, v.g., to dissolve a *matrimonium ratum non consummatum*, could be used in favour of baptised non-catholics, but the Church is rightly not willing to bestow her favours on those who reject her; and it is most unlikely they would ask a favour from her. Baptised non-catholics could be exempted from matrimonial laws, which are of purely ecclesiastical origin. In fact, they have been exempted from the impediment of *disparitas cultus*, which binds only those baptised in the Catholic Church or converted to it (can. 1070, par. 1). Those who were never catholics are not bound to observe the canonical form of marriage

(unless they marry a catholic) (can. 1090, par. 2). Apart from these two exceptions, non-catholics are subject to the laws of the Church regarding marriage, in the same way as are catholics.

In many countries, the civil authorities have taken upon themselves to legislate for the marriages of all citizens, irrespective of their status as subjects of the Church. Without recognising the competency of the civil authority in this matter with regard to Christians, the Church could make the civil legislation her own by incorporating it into the Code of her own laws, as she has done in the case of legal adoption. The relationship arising from legal adoption makes a marriage between baptised persons unlawful or even invalid, where it is so according to the laws of a particular country. Where Christians are concerned, the unlawfulness or invalidity of such marriages does not arise from the civil laws as such, but from the canon law. What was merely civil law, and of no efficacy as regards the marriages of those subject to the Church, becomes part of the ecclesiastical discipline concerning marriage. It binds unbaptised citizens, as we shall see, because it is the civil law; it affects those who are baptised because it is canon law. The impediment of defect of age is stated in can. 1067: "A man cannot enter a valid marriage before he has completed the sixteenth year of age, and a woman before the fourteenth year complete." Once a baptised male has passed his sixteenth birthday, he is no longer debarred under this heading from contracting a valid marriage; and the same is true of a woman after the fourteenth birthday. This law is universal, and no provision is made for different prescriptions of civil law in particular countries. When the two parties are baptised, there can be no question of any jurisdiction over their marriage contract other than that of the Church. Whatever be the provisions of the law of the land, the marriage is valid if the groom is over sixteen and the bride over fourteen.

(b) The marriage of two person who are not baptised is evidently not regulated by the authority of the Church, for the simple reason that they are not her subjects. They are certainly bound by the natural law and the divine positive law. With regard to age, the positive law has determined nothing, but the natural law demands that the parties be capable of entering a contract, and that they understand what that contract is. Before the age of reason, it is physically impossible for them to give the rational consent which is the cause of any contract.

After the age of puberty, they are presumed to know that marriage is a permanent society of man and woman for the purpose of having children. At least a general knowledge that children spring from the physical union of their parents is necessary. Marriage, however, is not merely the concern of the individuals who enter it; it has social aspects which cannot be ignored. From the family come the citizens of the State; and the common good demands that there be some authority to determine precisely the application of the natural law with regard to marriage, as well as other human activities. Since God has not given authority to His Church, even over the sacred actions of those who are not her members by Baptism, the only visible authority to whom they can have recourse is the State, whose subjects they are. It is usually admitted that conditions laid down for the validity of a marriage by the civil law are directly binding in conscience on those who are in no sense members of the Church. Consanguinity, affinity, age, etc., which invalidate a marriage of Christians because of the provisions of canon law, make null and void the marriage of non-Christians, in so far as they are contained in the civil legislation. If the matrimonial laws of the State forbid the marriage of minors who have not reached a definite age, under pain of nullity, a couple whose marriage is within the competency of the civil authority must obey the law; otherwise their union would not be a valid marriage (*matrimonium legitimum*).

(c) A marriage between one baptised in the Catholic Church and a partner who was never baptised is invalid because of the diriment impediment of *disparitas cultus*. As we are now concerned with the impediment of defect of age, we may presume that, for sufficient reasons and with the usual safeguards, this impediment has been dispensed by the competent ecclesiastical superior. If the Christian party was baptised as a member of an heretical or schismatical sect, and never converted to the Catholic Church, the impediment of *disparitas cultus* does not apply. The qualifications of the Christian must certainly be judged according to canon law, as the State has no right to declare him incapable of contracting marriage. Therefore, if the non-Christian is above the age required by the civil law (likely eighteen years), but the Christian party is over sixteen or fourteen (as the case may be), the marriage is certainly valid. Both parties are eligible for marriage in accordance with the laws

to which they are rightfully subject.

(d) The last case is when the Christian is capable of marriage under the provisions of canon law, but the non-Christian incapable because of the civil law. It seems that the marriage is invalid. If the ineligibility of the Christian, under the canonical prescriptions, is indirectly shared by the non-Christian, who is above what we may call the civil age, should not the ineligibility of the non-Christian also indirectly affect the Christian and preclude this particular marriage?[1] On the other hand, the validity of the marriage is upheld by some authors.[2] The reasons brought forward are that in a conflict between the jurisdiction of the Church and that of the State, the laws of the Church prevail; and also, because the contract is entered with the authorisation of the Church, it should be governed exclusively according to ecclesiastical norms. It may be observed that there is here no conflict of jurisdiction, as the Church and the State exercise their jurisdiction over their respective subjects; and further, the question involved is not the contract of marriage itself, but the ability of the parties to enter this contract. As we are faced with a *dubium iuris,* the marriage would be considered as valid.

Is the civil legislation, which prescribes a minimum age for the marriage of Christians, unjust? If we accept the term "unjust" in the sense that the State has over-stepped its authority, and has dealt with a matter beyond its competency, we must reply that the law is unjust. As declared in the Code, the principle is that marriages of baptised persons are governed by canon law, the sphere of influence of the State being limited to the purely civil effects of the marriage (can. 1016). Nevertheless, it would be unwise to condemn our present legislators for the proposed provisions of the matrimonial laws in this particular matter. Many of our fellow citizens are not baptised; and of those who are, a great number *de facto* recognise no other authority over the

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[1]Gasparri. Tractatus Canonicus de Matrimonio (Rome, 1932), vol. I, n. 256, calls this the *sententia vera.* See also Coronata. De Sacramentis (Turin, 1945), vol. III, n. 294 where, after stating that a marriage such as considered is more commonly held to be valid, he adds: "Alii tamen, et rectius, ut videtur, docent tale matrimonium cum infideli ex lege civili inhabili ob defectum aetatis esse invalidum, quia lex civilis in suum subditum vim suam exercet, nec Ecclesia eum habilem reddere potest utpote sibi non subditum."

[2]Cappello. De Sacramentis (Turin, 1947), vol. V. De Matrimonio, n. 336, cf. n. 67.

marriage contract than the State. It is perhaps better to have some matrimonial legislation effectively to control their marriages than none at all. If the prescriptions of the cvil law are observed, the canon law will not be contravened, and the validity of the marriage will be beyond all question, with regard to the requirements of the age of the contracting parties.

Are Christians bound to obey the laws of the State which make null and void a marriage which is valid in canon law, and is a Sacrament instituted by Christ? We must consider well what is implied when a law is said to be unjust. It could be so, because it imposed some acts which are morally wrong; and in such a case, a conscientious man would have to disregard it. "We ought to obey God rather than men" (Acts. 5:19). A law which prevents us from doing what we are entitled to do from a higher authority is unjust. Matrimonial impediments, imposed on Christians by the law of the State, are unjust in this sense. Nevertheless, there may be an obligation to obey them in order to avoid greater evils.[3] Many disadvantages would follow the non-observance of these laws, not the least being the denial of the civil effects of the marriage. As a general rule, no inconvenience will be suffered by the raising of the marriage age by the civil law; and it has been said that provison would be made for special cases, where the marriage may be permitted, after the observance of the required formalities and the fulfilment of certain conditions. Christians in general and catholics in particular will be bound to observe the prescriptions of civil law, which are not opposed to the divine or ecclesiastical law, not indeed because their marriages would be otherwise invalid, but because they would suffer severe civil disabilities against which, in charity to themselves and their children, and with a view to promoting the common good of the community, they are bound to guard.

2. The civil authority cannot dissolve a marriage once validly contracted, irrespective of whether the parties are Christians or not. No marriage may be dissolved by purely human authority.

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[3]Leges . . . iniustae duplicis generis sunt: aliae quae competentiam legislatoris excedunt, quamvis id quod praecipitur, licitum sit; aliae, quae praecipiunt quod illicitum est. Prioris generis legibus subditus quandoque obedire tenetur, ubi nempe inobedientia maiora mala sive personae particulari sive communitati affert, ut si potestas politica impedimenta matrimonii statuit. Legibus secundi generis obedire non licet. . . . Noldin. Summa Theologiae Moralis (1953), vol. I, n. 137.

It is defined by the Council of Trent that marriage between Christians which has not been consummated (*matrimonium ratum et non consummatum*) is dissolved by solemn religious profession (Sess. XXIV. D. 976). It is beyond doubt that such a marriage may also be dissolved for sufficient reason, at the request of one or both of the parties, by dispensation of the Supreme Pontiff (can. 1119). We know further a marriage contracted when both parties were as yet unbaptised may be dissolved *in favorem fidei,* when the Pauline privilege applies; and that non-sacramental marriages, which are an obstacle to the faith, may be dissolved by the supreme authority of the Pope, acting as the Vicar of Christ. Our acceptance of the doctrine of the Pauline privilege is based on Sacred Scripture (1 Cor. 7:15), and the teaching of the Church founded on Tradition is the reason why we acknowledge the power of the Roman Pontiff to dissolve other marriages in certain circumstances—always to the exclusion of the dissolution of a *matrimonium ratum et consummatum.* The power used, however, is not from man, it is an exercise of divine authority, which Christ left to his Church for the good of souls. Nowhere do we learn that Christ gave to the civil rulers the authority to dissolve any marriage. The marriage between two non-Christians is sacred, although not a Sacrament. It signifies the union of Christ and his Church, though less perfectly than does Christian marriage. Any dispensations from the law of the indissolubility of marriage, granted under the Old Law, because of the hardness of heart of the Jewish people, were revoked by our Lord. "From the beginning it was not so" (Matt. 19:9). "Therefore they are not two but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:6). There is no power on earth, either in Church or State, which can dissolve a marriage of two non-Christians. The dissolution *in favorem fidei* is not available, since neither of them has received the Sacrament of Faith, which is Baptism; the civil authority can do nothing, because it has no divine commission, not even to the extent of dissolving a marriage which has not been consummated.

3. By the death of the lawful spouse of the divorced non-catholic, with whom a catholic has attempted marriage, the impediment of the natural law—*ligamen*—has ceased. It does not follow, however, that no obstacles remain to the validation of the marriage. The impediment of *mixta religio* or *disparitas*

cultus (depending on whether the non-catholic was baptised or not) remains; and the diriment impediment of crime has to be reckoned with, if the parties have committed adultery, as may be reasonably presumed, since they have lived together. Adultery with attempted marriage, even by the civil ceremony, constitutes the impediment of crime *neutro patrante* (can. 1075, 1°). The first step towards validating the union is to secure the necessary dispensations from these two impediments, both of which are ecclesiastical in origin. The marriage was invalid from the beginning because of at least one public impediment—*ligamen.* It can be validated only by renewal of consent in the prescribed form, i.e., before the Ordinary or the parish priest or another priest duly delegated by either, and two witnesses (can. 1135, par. 1). The renewal of consent is prescribed for validity by ecclesiastical law, even though by the act of the will when the invalid consent was given, the parties intended to exchange matrimonial rights, and that consent virtually continues (can. 1134).

A *sanatio in radice* implies a dispensation from the law requiring renewal consent, and by a fiction of law, the marriage is deemed to have been valid, for the sake of its canonical effects, from the moment consent was first given. It also includes a dispensation from any impediments which may prevent the marriage from becoming valid at the time of the *sanatio* (*ex nunc*). Obviously, the Church could not grant a *sanatio,* as long as there is an impediment of the divine law. From the nature of things, she could grant a *sanatio* if the impediment has ceased—as in the case of *ligamen,* on the death of the lawful spouse. However, she does not give this favour to those who attempted marriage notwithstanding the laws of God, even though the impediment has ceased in the meantime (can. 1139, par. 2). If the non-catholic party to the invalid marriage in question refuses to renew consent in the presence of the priest and two witnesses, the only remedy is separation. The marriage is invalid: there is no legal tie between the parties other than the 'civil bond' from which relief may be sought by civil divorce, when one of the causes acknowledged by the civil law, which can be verified without sin (v.g., desertion over a protracted period), is verified.

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Canon Law

NON-CATHOLICS AND THE FORM OF MARRIAGE

Dear Rev. Sir,

We would appreciate some discussion in the A.C.R. concerning the following aspect of the question of the canonical form of marriage. Canon 1094 of the Code of Canon Law determines the canonical form of marriage, and canon 1099 determines those who are subject to this form and those who are not subject to it. In the latter canon it is stated that non-Catholics are exempt from the canonical form when they contract marriage among themselves.

Our query is: Are non-catholics bound to any particular form of marriage when they contract marriage with other non-catholics?

CONFRATRES.

REPLY

The query of our correspondent is concerned with non-catholics and the possibility or otherwise of their subjection to a particular external form in contracting marriage between themselves. For the purpose of our discussion of and reply to the proposed query non-catholics may be divided into two categories, namely, those who are baptized and those who are not baptized. With this distinction in mind we can consider our correspondent's query in its relation to three possible situations: (1) Marriages between baptized non-catholics; (2) marriages between unbaptized non-catholics; (3) marriages between baptized and unbaptized non-catholics. We will now go on to consider each of these three possible cases in the order in which we have given them.

FIRST CASE

In its application to the first category of non-catholic marriages our correspondent's query may be phrased in this way: Are baptized non-catholics bound to any particular form of marriage when they contract marriage among themselves?

Ordinarily even baptized non-catholics would be bound by the canonical form of marriage when contracting marriage among themselves, because the general principle is that the validly baptized are subject to ecclesiastical laws and the law concerning the canonical form of marriage is such a law. When,

for example, canon 12 of the Code states that "those who have not received baptism are not bound by merely ecclesiastical laws" it surely follows as a necessary conclusion that those who have received baptism are bound by those laws, and also that there is no exception among baptized people since there is no additional restriction of the ruling to embrace only baptized Catholics. This reasoning, moreover, is in perfect accord with the contents of canon 87, which states: "By baptism a human being is constituted a person in the Church of Christ with all the rights and obligations of Christians, unless, as far as rights are concerned, there is some obstacle impeding the bond of communion with the Church, or a censure inflicted by the Church." And canon 1016 affirms the identical principle: "The marriage of *baptized persons* is regulated, not only by divine law, *but also by Canon Law,* the civil power remaining competent in regard to the merely civil effects of marriage".

It is clear, therefore, that baptized non-Catholics would be subject to the canonical form of marriage unless there existed an express exception in their regard by which they were freed from this obligation. In fact, this is precisely the case. Canon 1099, §2 expressly exempts baptized non-catholics from observing the canonical form of marriage so long as they contract marriage with other non-catholics. The modifying provision is added because they could be subject to the canonical form in an indirect way, namely, if they contracted marriage with a person who was subject to the canonical form.

However, the fact that baptized non-catholics are expressly exempted from the canonical form of marriage does not mean that they are automatically subject to any external form of marriage that may be mandatory under the civil law. The competency of the Church over baptized persons is exclusive in that the civil power has no authority or competency to legislate in their regard; and the basis of the Church's competency is valid baptism, whether the persons involved are Catholics or non-Catholics. As far as baptized non-catholics are concerned, therefore, the position is that the civil power has no authority to legislate for them and the Church has the authority to legislate, a power which she may use to bind them or exempt them. But the fact that she may exempt them, as she does in our present matter, is not the equivalent of granting authority to the civil power to legislate for them, nor is it equivalent to their

automatic inclusion under civil authority in this regard; rather it still leaves the civil power in the same condition, that is, without any power to legislate in the matter. (It is understood, of course, that we are referring to the power to legislate in regard to the substance of the marriages of baptized persons; for, as canon 1016 —already quoted above—affirms, the civil power is competent to legislate in regard to the merely civil effects of such marriages.) For the same reasons it may also be said that these baptized non-catholics are not subject, as a consequence of the canonical exemption of canon 1099, §2, to any external form of marriage that may be prescribed by the religious authority of the non-catholic sect of which they may be members. It follows, therefore, that baptized non-catholics are left in the condition of not being bound to the observance of any particular external form for the valid celebration of marriage between themselves. It would not be necessary for them to contract marriage according to any definite or prescribed form, because the only authority with power to bind them to the observance of a prescribed form has expressly exempted them from such an obligation.

Consequently, baptized non-Catholics would contract a valid and binding marriage between themselves if, free from all diriment impediments of divine law (to which all, baptized and non-baptized, are subject) or ecclesiastical law (to which, as has been pointed out, all baptized persons are subject unless expressly exempted), they exchange mutual consents with the intention of taking each other as husband and wife. Hence, the presence or absence of an authorized minister or civil official, or of witnesses, would not as such affect the validity of the marriage one way or the other. Moreover, such a union would be a sacramental marriage since it would be a valid marriage between two baptized persons; and if consummated it would be indissoluble except by the death of one of the parties.

Absolutely speaking, in order that baptized non-catholics might be subject to an external form of marriage, the Church could act in this matter as she acts, for example, in the matter of contracts when she adopts the civil law provided it does not contravene the natural or divine law or oppose the canon law itself (cfr. canon 1529). That is, the Church could prescribe that baptized non-catholics—for whom she has the authority to legislate—should observe as a condition for the canonical validity of their marriages between themselves the external form

prescribed by the civil authority. However, in such a hypothesis it is obvious that the civil law determining an external form of marriage would be obligatory on baptized non-catholics only by virtue of the positive provision of the Canon Law which in effect would have adopted the civil law and really made it part of the Canon Law, and in the absence of which the civil form as such would have no binding force for baptized non-catholics. In other words, it would be a subjection on the part of baptized non-catholics, not to the civil law as such, but to the civil law as forming an adopted part of the Canon Law; that is, it would really be a subjection to the Canon Law.

While, therefore, it is true that baptized non-catholics are not bound to any definite external form of marriage prescribed either by Canon Law (through exemption) or by civil law (through lack of competency), it would certainly be advisable that in practice they should observe the form determined by the civil authority, especially since this would be the best safeguard to guarantee recognition of the validity of their marriage and the legitimacy of the children in civil law. And this would be advisable whether the civil authority acknowledged these "common-law" marriages as valid or not. If the civil law did not acknowledge such marriages, of course, this course of action would be necessary to guarantee the civil recognition of the marriage and its effects; while even if the civil law did acknowledge such marriages, this course of action would at least be a prudent measure to safeguard against possible doubts and difficulties.

Finally, it will be well to emphasize that where no prescribed form of marriage has been observed mere cohabitation itself would not be sufficient to establish that a valid marriage has been contracted; for it is quite possible for two people, who are free to marry, to cohabit without any intention of regarding their relationship as a union of husband and wife. In such a case the relationship is and remains concubinage unless and until it is complemented by the exchange of mutual consents with the intention of taking each other as husband and wife.

SECOND CASE

In its application to the second category of non-catholic marriages as set out in our introductory remarks our correspondent's query may be phrased in this way: Are unbaptized

persons bound to any particular form of marriage when they contract marriage among themselves?

As we have seen, the fundamental requirement for subjection to the Church's legislation is valid baptism. Consequently, unbaptized persons are not bound by ecclesiastical legislation, and hence they are not subject to the canonical form of marriage when they contract marriage among themselves. In their case, however, this does not mean that they are not bound by any form of marriage. It is the common teaching of authors that the civil power possesses the authority to legislate for unbaptized persons in such matters as matrimonial impediments and the form of marriage, so long as such provisions do not contravene the natural or divine law; and this majority opinion attributes to the civil power the authority to establish these as invalidating provisions. It is to be emphasized that this attribution to the civil power of the authority to legislate in regard to the marriages of unbaptized persons does not mean that it is able to make laws that would interfere with the substance or essential qualities of marriage. Thus, for example, a valid marriage between two unbaptized persons cannot be dissolved by the civil authority, for it has no power to dissolve the bond of valid marriage. The authority that the civil power does possess, however, should not be regarded as deriving from the contention that marriage between unbaptized persons is a merely civil contract; for in effect this would reduce marriage to the level of an ordinary contract, while marriage as a contract is in its own special category which makes it dependent on God and not on any mere human authority. Rather, this common teaching is based principally on the fact that if it is asserted that the civil power does not possess competency in this matter it would follow that such marriages, as sacred acts possessing great importance to society and public order, would not be subject to any authority whatsoever. This would constitute a situation that would appear to be completely contrary to the providence and wisdom of God, the Author of nature and society.

Moreover, no declaration from the Holy See has ever expressly declared that the civil power does not possess this competency. Rather, it would appear that in practice the replies of the Holy See which have touched on this matter favour the position of those who attribute such competency to the civil power, within, of course, the limits of the divine and natural law.

Thus a frequently quoted decision of this nature is a decision which was given by the Sacred Congregation of Propaganda Fide on 26th June, 1820. This reply was concerned with a case in which a marriage had taken place between two unbaptized persons without the observance of the external form prescribed by the civil authority for validity. After setting down certain relevant principles the reply stated that in such a case it was unnecessary to invoke the Pauline Privilege since the marriage was invalid by reason of the failure to observe the external form prescribed under pain of invalidity by the competent civil authority.

As far as our present query is concerned this means that the civil power has the authority to prescribe a definite external form of marriage to be observed under penalty of invalidity for its non-observance in relation to marriages between non-baptized persons; and consequently, if in fact the civil power in a place has established a definite external form for the valid celebration of marriage, unbaptized persons who contract marriage among themselves are bound to observe it and contract an invalid marriage if they do not observe it. If, however, no definite form is prescribed by the competent civil power it would follow that even such unbaptized persons are not bound to any particular form of marriage among themselves. In order that they should contract a valid marriage in such circumstances it would be sufficient that they should be free from any diriment impediments of divine or natural law (for even unbaptized persons are subject to the divine and natural law) and from any invalidating impediments of civil law (since, as we have pointed out, the civil power has the authority to establish such impediments for unbaptized persons) and that they should exchange mutual consents with the intention of taking each other as husband and wife.

THIRD CASE

In its application to the third category of non-catholic marriages as set out in our introductory remarks our correspondent's query may be phrased in this way: Must any particular external form of marriage be observed in marriages contracted between baptized non-catholics and unbaptized persons?

This category of marriages between non-catholics, rather more than the two preceding categories, poses a problem; for we have stated that while both baptized and unbaptized non-

catholics—although for different reasons—are not bound by the canonical form of marriage, it is true that unbaptized persons are subject to the civil form of marriage if a definite form of marriage is prescribed for validity by the competent civil authority. The difficulty is clear: it is possible to have a marriage between a non-catholic (*baptized*) who is not bound to any particular external form of marriage and a non-catholic (*unbaptized*) who is subject to the external form prescribed by the legitimate civil authority. Is such a marriage valid if the civil form is not observed, or must the civil form be observed?

In the first place, of course, it is clear that if no form is prescribed by the civil authority the marriage between a baptized non-catholic and an unbaptized person need not be contracted according to any particular form; not ecclesiastical because neither is bound by the canonical form, and not civil since in our hypothesis no specific civil form is prescribed. Hence it would be sufficient in such circumstances that they should be free from all diriment impediments to which they are subject and should exchange mutual consents with the intention of taking each other as husband and wife. Consequently, the difficulty is in regard to the case where a definite external form has been prescribed by the competent civil authority and a marriage is concerned with an unbaptized person (who on the principles already set down is bound by this civil form) and a baptized non-catholic (who on the principles already set down is not bound by this civil form). In this case it is our opinion that such a marriage would be valid provided, of course, there is no diriment impediment of natural or ecclesiastical law and the exchange of mutual consents and the requisite intention are verified.

While it is generally conceded that the civil authority may make even invalidating laws for unbaptized persons (subject, of course, to the divine and natural law), and even require a certain external form as a requisite for validity, it does not possess the power to regulate the marriages of baptized persons in this way, for baptism places a person under the jurisdiction of the Church. Therefore, in the case under consideration one of the parties can be subject only to the legislation of the Church, and the fact that the Church exempts such a party from her legislation regarding the external form of marriage does not mean—as we have already indicated—that this party then becomes subject to the other (civil) power; this power still has no authority. But if

it is held that this baptized non-catholic becomes subject to the prescribed civil form when contracting marriage with an unbaptized person, it would have to be conceded that the civil power is able to exercise authority over the competency of a baptized person to contract marriage since both the baptized and unbaptized parties are equally affected by the form of marriage; it would be to subject a baptized person to the civil authority in a matter affecting the validity of the bond of marriage and not simply in regard to something pertaining merely to the civil effects of marriage (over which latter the civil power does possess competency). Consequently, in regard to this third category of non-catholic marriages we think that the observance of the prescribed civil form is not necessary for the validity of the marriage, although, of course, the parties are free to choose the civil form as the method according to which they will exchange matrimonial consents.

In conclusion, however, it can be added that what was stated at the conclusion of the treatment of the first category of non-catholic marriages concerning the advisability of observing the prescribed civil form in practice, can also find application in regard to the category of non-catholic marriages that we have been discussing in this final section.

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Liturgy

THE NEW RUBRICS

The Promulgation of the new Code of rubrics and its application as from 1st January, 1961, call for some general observations about the new rubrics.[1]

We should firstly bear in mind the precise nature of this revision of the rubrics, as indicated by Pope John XXIII in his *Motu proprio,* 25th July, 1960, approving the new Code of rubrics. After the Simplification of the rubrics in 1955, Pope Pius XII consulted the Bishops of the world about the desirable reforms in the Sacred Liturgy. The various suggestions were submitted to a special Pontifical Commission. When the Commission had seemingly completed its task, the question then arose as to what course should be followed in view of the forthcoming General Council. After much deliberation, Pope John tells us that he decided that the revision of the rubrics should be published without further delay, whereas the principles of a general reform of the Liturgy should be held over until the Council.

The new Code of rubrics, then, represents a rubrical revision. Any modifications in the content of the Breviary and Missal which have been introduced are, despite their fairly substantial character in some respects, secondary effects of the revision. For example, the number of Offices which have three nocturns at matins has been greatly reduced, but this still leaves undecided the question as to whether there should not be two different kinds of offices, one for use in choir and the other for priests engaged in pastoral work. A solution along these lines might take account of the historical development of the obligation of the Office, as also of its nature as a prayer destined to sanctify the various periods of each day, which is an ideal beyond the capabilities of most priests occupied in pastoral duties, hence it is asked why impose the formality of the Little Hours. Again, it is suggested that certain parts of the Hours retain their value only in choral recitation and could be eliminated when the Office is recited alone. However, these and many other points are all matters pertaining to the general reform of the Liturgy, which the Pope has reserved for the General Council.

The present revision does not exclude the possibility of

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[1]We may be allowed to refer our readers to *The New Rubrics of the Roman Breviary and Missal,* Translation and Commentary (Catholic Press Newspaper Co., Sydney, 1960).

further modifications at a later date. Just how soon this will come about is purely a matter of conjecture, but meanwhile we will have the benefit of a co-ordinated body of rubrics. In the past, reference to the rubrics was often an exasperating experience, and clerics may well have been excused for their lack of first-hand knowledge of the rubrics of the Breviary and Missal. A brief perusal of the contents of the new Code of rubrics will convince one that in the future many difficulties may be solved by immediate reference to the rubrics themselves.

THE CALENDAR

One of the outstanding features of the new rubrics is the introduction of a new system for the classification of the different liturgical days. The terminology of double (in its various degrees) and simple has been eliminated. This terminology was not particularly ancient, probably not much earlier than XIII century, and in those times the significance of the terms was the contrary to that which developed later on and which was incorporated into the Breviary and Missal by Pope St. Pius V. The simplification of the rubrics in 1955 abolished the category of semi-double. The new system of classification has been applied not only to the various liturgical days and feasts, but also to votive and Requiem Masses, as may be seen from the following table.

Class	I	II	III	IV
Sundays	+	+		
Ferias	+	+	+	+
Vigils	+	+	+	
Feasts	+	+	+	
Octaves	+	+		
Votive Masses	+	+	+	+
Requiem Masses	+	+	+	+

Feasts formerly doubles I class become *feasts I class;* feasts formerly doubles II class become *feasts II class;* former greater and lesser doubles and semi-doubles (before the simplification of 1955) become *feasts III class;* simple feasts, reduced to commemorations in 1955, become *commemorations.*

The importance of the Sunday Office has been further emphasised. An ordinary Sunday may be displaced only by a feast I class, or by a feast of the Lord II class, since the Sunday

is the Lord's day. The temporal cycle has also been strengthened to the extent that only feasts I and II class can displace the ordinary ferias of Lent and Passiontide, and those of Advent from 17th to 23rd December. The octaves I class of Easter and Pentecost exclude all feasts. The octave of Christmas is II class, and makes provision for the several feasts II class which fall on those days. The reduced number of vigils follows the pattern of the Simplification of 1955.

The Greater and Lesser Litanies have received special mention. When it is not possible to have the Litanies and procession as previously set down in the liturgical books, local Ordinaries are instructed to arrange special public prayers on these days, at which the Litanies are to be recited in the vernacular. The obligation to recite the Litanies now obliges only on the Greater Litanies (25th April), and this may be satisfied by attendance at the special public prayers and reciting them in the vernacular. Ordinaries are authorised to transfer the Lesser Litanies to any three successive days of the year which are considered more suitable for local conditions.

THE OFFICE

Since the Canonical Hours are intended to sanctify the successive hours of each day, it naturally follows that this purpose is best achieved when the Hours are recited at the times appropriate to each of them. Furthermore, the rubrics add that adherence to this principle ensures a more fruitful recitation of the Hours. Since it is not always practicable to observe this ideal, the rubrics note that it is sufficient to recite the Hours within the space of the twenty-four hours of each day in order to fulfil the obligation of the Office.

Readers will recall that the Restored Order of Holy Week replaced the Hours in their appropriate setting, and the present rubrics have extended the same principle to the rest of the year. During Lent and Passiontide vespers used previously be said in choir and in common before midday, henceforth they are to be said at their proper time in the afternoon. The two Hours on which particular emphasis is placed are lauds and compline. Lauds are the morning prayer, hence they are to be said first thing in the morning (*primo mane*) in choir and in common; it is appropriate to follow the same rule in reciting them alone. The new rubrics do not contemplate the possibility of lauds being anticipated. Compline is recommended as the last prayer at the

end of the day, especially in communities, as seminaries, institutes of clerics or religious. This is allowed even when, for some just reason, matins have already been anticipated. Moreover, when this procedure is followed, it is permissible to substitute for the *Pater noster* the examination of conscience, after which the *Confiteor* is said. This method is applicable to recitation in choir, in common and alone.

Liturgical prayer does not constitute the whole of the Church's prayer. The necessity of mental prayer is beyond all doubt, and we have been frequently warned that without it our liturgical prayer will soon degenerate into an empty formalism. At the same time, it would seem that the Office has tended to be looked upon, at least in practice, as independent of the personal prayer in the life of the priest, an official duty to be discharged. The dispositions of the new rubrics should lead us to conclude that while the Office loses nothing of its official character, it should at the same time be the framework around which the personal prayer of the priest is built.

The Office is discharged *in choir* when recited by those obliged to choir; it is discharged *in common* when recited by two or more individuals not bound to the choral recitation of the Office. When recited by an individual, it is described as being said *alone* (not *privately*). Thus two diocesan priests saying the Office together, even in the presbytery, are bound by the rules for recitation *in common.*

The rubrics clearly distinguish between five different kinds of offices: Sunday, festive, semi-festive, ordinary and ferial. The only days in the year which retain three nocturns at matins are: feasts I and II class; ferias of the Triduum sacrum; the octave-day of Christmas; All Souls' Day. The special arrangement of the Office on Easter Sunday and Whit Sunday, together with their respective octaves, remains unchanged; on other days having a single nocturn this will consist of nine psalms and three lessons. The only offices which have I vespers are Sundays, and feasts I class; the offices of other days commence at matins. When feasts of the Lord II class fall on a Sunday, e.g., Purification of our Lady, Dedication of S. John Lateran, which feasts do not have I vespers, they acquire them for the occasion because they replace the Sunday completely.

Within the Hours, the changes introduced by the Simplification of the rubrics in 1955 have been retained, such as the

beginning and end of the Hours, the final anthem of our Lady, the *Preces*, the Athanasian Creed, the *Suffragium*. The conclusion of hymns is always said as printed in the Breviary, there will be no variation because of feast or season. At prime the little chapter will always be *Regi saeculorum*, and the short lesson always of the season, not of the occurring feast. The antiphons at all Hours are to be doubled. These are the main features touching the Divine Office.

THE MASS

The rubrics of the Missal declare in the first place that the Mass is an act of public worship rendered to God in the name of Christ and the Church. The expression 'private Mass' is to be avoided, being something of a contradiction in terms. Attention is drawn to the unity between the Office and Mass, and hence the Mass should normally conform to the Office of the day. On special occasions and on days of lesser rank provision is made for the celebration of votive and Requiem Masses, but the frequent repetition of such Masses without sufficient reason, especially as parish or community Masses, is not in keeping with the mind of the rubrics.

The active participation of the faithful in the Mass is commended as following from the very nature of the Mass, and the provisions of the *Instruction on Sacred Music and the Sacred Liturgy* are referred to as determining the details for its being implemented.

The Mass of a feast may be understood in two ways. In the strict sense it means the Mass of the feast celebrated in conformity with the Office of the day. In a broad sense, it includes the Mass of a feast III class which is impeded by another feast of the same rank, or the Mass of a commemoration occurring in the Office or Martyrology of the day. The Mass of an impeded feast III class may be said on a feast III class, and the Mass of a commemoration occurring in the Office or Martyrology may be said on a liturgical day IV class. These Masses are said with festive rite, i.e., just as the Mass of the Office of the day. An example would be the Mass of S. Paul of the Cross (28th April), which is replaced by S. Peter Chanel in the Australian Calendar; or the Mass of our Lady of Ransom (24th September) which is a commemoration occurring on that day.

The rules for the celebration of votive Masses are set out very

clearly in the new rubrics. They are divided into four classes. Votive Masses I class are for exceptional occasions; those of II class include several votive Masses which are commonly used, as Forty Hours' Prayer, Nuptial Mass, Jubilees, Parish Mission, School Year, &c. The votive Masses of Christ Eternal High Priest (first Thursday or Saturday), the Sacred Heart (first Friday), the Immaculate Heart of Mary (first Saturday) make up the III class of votive Masses. The final class of votive Masses includes those which may be said for any just reason on liturgical days IV class.

Requiem Masses are likewise divided into four classes: I—Masses on All Souls' Day; Funeral Mass; II—Masses on day of death, Mass after receiving news of a death, Mass for a final interment; III—Mass on III, VII and XXX day after death or burial, 'Anniversary' Mass, Masses in cemetery churches and chapels, Masses within the eight days from All Souls' Day; IV—The 'Daily' Requiem or *'Quotidiana.'*

THE PARTS OF THE MASS

The number of occasions on which the prayers at the foot of the altar are to be omitted has been increased. When the Mass is preceded by certain other liturgical rites, the preparatory prayers at the foot of the altar are deemed unnecessary. They are omitted in the Mass: after the blessing and procession of candles on the feast of the Purification, after the blessing and imposition of ashes on Ash Wednesday, after the blessing and procession of palms on II Sunday of Passiontide, after the Easter Vigil, after the Rogation procession, and after certain consecrations of the Pontifical (to be determined apparently in the revised edition when published).

When *Flectamus genua, Levate* occur in the Mass, they are said by the celebrant (or sung by the deacon). *Flectamus genua* having been said, all kneel down with the celebrant for a period of silent prayer (about the space of a *Pater noster*), after which the celebrant (or deacon) says *Levate,* all stand and he says the prayer. This procedure has been already restored in the Order of Holy Week.

Privileged commemorations are those of: a Sunday; a liturgical day I class; days within the octave of Christmas; Ember Days of September; ferias of Advent, Lent and Passiontide; the Greater Litanies (at Mass). All other commemorations are *ordinary.*

The number of prayers in the Mass must never exceed *three*, but the prayers said under the one conclusion with the prayer of the Mass are reckoned as one prayer with it.

The number of prayers is further restricted as follows:

ONE PRIVILEGED *commemoration* is allowed:

i. on liturgical days I class;

ii. in votive Masses I class;

iii. in sung Masses which are not conventual Masses, except on the occasion of the Dedication of a church or oratory.

ONE *commemoration*, namely of a feast II class, is allowed on Sundays II class, except when a privileged commemoration must be said.

ONE *commemoration* or additional prayer is allowed:

i. on liturgical days II class, other than Sundays;

ii. in votive Masses II class.

TWO *additional prayers* are allowed:

i. on liturgical days III and IV class;

ii. in votive Masses III and IV class.

Among the prayers which in future must be said *under the one conclusion* with the prayer of the Mass are: the prayer for the Pope on the anniversary of his coronation; for the Bishop of the Diocese on his anniversary (but only once a year on the day he selects); for the priest himself on the anniversary of his ordination; for the Propagation of the Faith on Mission Sunday. When these prayers are impeded, they are transferred to the nearest day not likewise impeded.

The various grades of the *oratio imperata* have been abolished. Only one *oratio imperata* is allowed, and it is forbidden: on liturgical days I and II class; in votive Masses I and II class; in sung Masses; and whenever the permissible number of prayers for any day is exhausted by privileged commemorations. Should an *oratio imperata* be imposed for some emergency of long duration, it is said only on Monday, Wednesday and Friday. A parish priest is authorised to impose an '*oratio imperata*' in the churches and oratories of his territory in the event of some emergency and when there is not time to apply to the local Ordinary.

The celebrant may add a votive prayer in low Masses (not conventual) on liturgical days IV class, provided the total number of prayers does not exceed three.

On Ember Saturdays, except in conventual and Ordination Masses, the 2nd, 3rd 4th and 5th lessons before the epistle may be omitted. The details may be read in the Rubrics (468) or in the *Ordo.*

In sung Masses the celebrant does not read what is sung or read by the deacon, subdeacon or lector.

The rubrics recommend that a homily be given after the gospel on Sundays and holidays of obligation, and they expressly forbid a second priest to do this while the celebrant continues the Mass at the altar.

The number of days on which the Creed is said has been reduced, the main omission being feasts of Doctors of the Church.

The distribution of Communion at an altar at which Mass is being celebrated, except at the proper time after the priest's Communion, is forbidden. Furthermore, the *Confiteor* and absolution are to be omitted before the Communion of the Faithful during Mass.[2]

Ite, missa est is to be always said at the end of Mass, except after the Mass of the Lord's Supper on Maundy Thursday followed by the solemn Transferring of the Blessed Sacrament to the Place of Repose, and when the Mass is followed by a procession, as in Forty Hours' Prayer; in these instances *Benedicamus Domino* is said and the last blessing is omitted. *Requiescant in pace* is said at the end of Requiem Masses, and the double *Alleluia* is added to *Ite, missa est* during the octave of Easter.

The last gospel is omitted: whenever *Benedicamus Domino* has been said; after the third Mass on Christmas Day; after the Mass preceded by the blessing and procession of palms on II Sunday of Passiontide; in the Easter Vigil Mass; in Requiem Masses followed by the absolution.

The words *Orate, fratres,* the *Sanctus-Benedictus,* the words *Nobis quoque peccatoribus,* and the words *Domine, non sum dignus* before the priest's Communion are all to be said in a clear voice.

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[2]*Ecce Agnus Dei* is said once, and *Domine, non sum dignus* three times as usual. The translation of n. 503 in *The New Rubrics* (p. 92) should be corrected in this sense.

Homiletics

THE SPIRITUAL MOTHER OF MEN

One has only to gaze at the crib in these days of Christmas to be reminded of the dignity of Mary. Encouraged by the Church to reflect on the miracle which brought the Son of God to a bed of straw, we can scarcely overlook the part which Mary, the creature, played in the divine transformation which we call the Incarnation. The mystery of her maternity is enshrined there in the crib for our adoration—and also for our consolation.

For the Christian, there is something very comforting in the vision of Mary, the mother, ministering with fond affection to Christ, her child. We cannot help but picture ourselves in that tableau. With growing wonderment we tell ourselves again and again that all the tenderness and solicitude which she lavished upon Jesus at Bethlehem are now held out to us. Kneeling beside the crib, we should find the promise (or was it a plea?) of Christ to saint John resounding in our well-nigh incredulous ears: "son, behold thy mother."

At every moment of every day the sublime pageant of Bethlehem is re-enacted in Christian souls, as the same mother ministers, with the same love in her heart, to "other Christs." For each day Christ is born again, in us. And Mary's motherhood continues to be operative.

We Catholics acknowledge that Mary is actively concerned in the distribution of supernatural life to us; and that she can even be said to foster this life in our souls, supervising over, and assisting in some way, the development of our Christian personality, and so educating us to Christian maturity. Co-operating with God, she first transmits life to the Christian, and then helps form him in the likeness of Christ. And it is because of this that Mary is traditionally called the spiritual mother of men. In practice, few marian truths have a more decisive influence on the everyday lives of Catholics than this.

Together in glory, Christ and Mary continue to be involved in the working out of redemption. The mother is still the "associate" of Christ, who has been made now, through his Resurrection, a "life-giving spirit." For she dispenses grace to

the Christian by her intercession, which is one with that of her son.

Saint Paul, in the epistle to the Romans, assures us that "Christ who is risen sits at the right hand of God and intercedes for us"—in Heaven, he begs divine favours on our behalf. Christ lives now, according to the epistle to the Hebrews, to make intercession on our behalf—he pleads our cause before God. And, as saint John says, Christ has become "our advocate with the Father." In this ministry of intercession, Mary shares. She too, in the words of the eleventh century hymn which we recite so often, is "advocata nostra," our advocate before the throne of God.

Doubtless, there is an important difference between the intercession of Mary in Heaven and that of her son. Christ's demands are the demands of one who has a strict right to what he asks. Mary's demands are not. They are what one writer terms "pure prayer." Our Lord, it would seem, merely manifests his desires before the Father. His prayer—if it could truly be called that—must be scarcely more than a simple expression of his will for us, whereas the heavenly prayer of Mary could only be a plea.

And yet, while their manner of prayer is different, the desires of son and mother are as one. As in the winning of redemption their wills coincided, so too do they coincide in the application of divine grace to Christian souls. And the profound reason for this harmony of desire is really to be found in the divine maternity of Mary. Even in Heaven, Mary's maternal instincts are active in her. Indeed, they are there intensified and made even purer, and more spontaneous. It is these which still impel her to desire all that he son desires, and no more than that.

Between the various truths which we Catholics profess about Mary there is a connection. In the mind of the divine artist who fashioned her, Mary is thought of as one thing, and all her special prerogatives are, as it were, contained in that single intuition which God has of her. But this intuition we mortals cannot truly share. And even the greatest of Christian thinkers may only fleetingly grasp the unity upon which this diversity of privilege is based. For most of us, indeed, it seems to be a very tenuous, or at best, a tantalising and elusive, logic which underlies marian truth. But this, at least, is clear: it is the personal

relationship between Mary and Christ which ultimately determines, and explains, everything we may say about her in the context of the Christian life.

If Mary is now our mother and does for each of us all that a spiritual mother can do for her children, this is because of what she was once called upon to perform for Christ. In other words, the practical faith which prompts Catholics to invoke Mary, reigning in Heaven, as mother is very closely associated with the views which Catholic theology proposes about the relationship of Mary to Jesus. Her spiritual maternity springs, firstly, from her association with her son in the work of redemption; and, more fundamentally still, from her divine maternity. What Our Lady achieves now in Heaven is simply another facet, or even the prolongation, of what she accomplished while on earth.

After all, giving and winning are but phases of the one great work of redemption in which it was Mary's privilege to share. They can scarcely be considered apart. According to saint Thomas, "it follows that whoever acquires certain goods for somebody, also distributes them." And whatever one may feel about the merits of such an argument of congruity, Catholic tradition consistently affirms that, according to God's intention, the acquisition of life and the distribution of it are merely successive phases of the one vocation to mediate. As recent pontiffs have explicitly stated, if Mary is a dispenser of divine treasures, it is only because she first shared in the reparation of sin and the winning of grace.

It might be said that the same divine desire which led the Son of God to the sacrifice of Calvary made Mary the associate of Christ in the achieving of our redemption. For it could only have been a respect for man's dignity which made God demand man's co-operation in the Redemption. God was not prepared to throw down his gifts contemptuously at the feet of man, as one might throw food to a dog. Given in such a way, even the greatest and the most gratuitous of gifts would degrade rather than ennoble the recipients. God's generous wish was that mankind should be saved by a man; that salvation should be drawn out, as it were, from within the race. And so, the Son of God became man and, as our representative, atoned for our disobedience on the cross.

To save us, God desired a mediator who would be thoroughly

representative of the whole of mankind. And Christ, the "new Adam," was truly this, even independently of our acceptance of him. But his mediatorship would surely be more complete were his presence amongst us accepted and welcomed by those who were to be redeemed. Quite consistently, God desired such a token of acceptance. It was given when Mary uttered her momentous "fiat."

Through the mother's willingness to co-operate with the designs of God, the son's action was more truly the action of redeemed humanity. And in the eyes of God, Mary's co-operation was necessary, because the dignity of man—made rational and responsible, in the image of God himself—demanded that even those who are the recipients of divine gifts should be free to accept or reject them as they please. Mary's mediation, and indeed the Incarnation itself, are God's tribute to the dignity of his greatest creation, man. Granted this, it is not difficult to see how the consent of Our Lady both to the coming of the mediator and to the act by which he offered himself in sacrifice could have contributed directly to the winning of our redemption, as so many modern theologians declare it does. Certainly, Mary's spiritual maternity, when considered in the light of this teaching, becomes more intelligible than before.

In order, then, to make the Redemption an act which came from within mankind, and one which was truly representative—being accepted and ratified by the redeemed—God associated Christ with a mother. And, in fact, it is Mary's motherhood which explains her co-operation with the redeemer.

It was, first of all, on the physical level that Mary co-operated with Christ, by offering him the body which enabled him to exist as a mediator and to die as a victim. This, of course, Mary did because she was called upon to be a mother. And this physical aspect of her motherhood explains one facet of her ability to mediate.

But what was most important in Our Lady's mediation was the fact that she co-operated psychologically with Christ. His redeeming intentions, which, of course, gave his death the sacrificial value it had, were Mary's intentions; and this, too, was the case because of Mary's motherhood. One might term this the psychological, or even the emotional, side of Mary's maternity.

We can be quite certain that Our Lady was mother of Christ

in the most perfect sense. That is, there was complete harmony between her sentiments, her consciousness, and the physical operations of generation which took place within her. Sometimes, in creatures still suffering from the effects of original sin—in whom the flesh won't easily remain subject to the spirit—this is not so. Very often there is a sad separation between physical generation and true maternal love. There was no such separation in the case of Our Lady. Her spiritual sentiments were truly ordered to, and perfectly corresponded with, the realities accomplished in her flesh. They were always the sentiments of a mother; and more, they were the sentiments of a mother who bore God within her as her child. Indeed, as the Fathers of the Church affirm, Mary's physical generation was almost the "fructifying," the external "reflection," of her inner spiritual dispositions. "Fide plena, et Christum prius mente quam ventre concipiens."

And what were these maternal sentiments of Our Lady? Obviously they were sentiments of love towards her son, sentiments which made her desire with all the intensity of perfect maternal love what was best for her child. And since he was God, only what he desired could be best for himself. Mary's desires were, therefore, his desires. And so, she could even desire vehemently the sacrifice of her son, as much as any mother desires vehemently, at all costs, the safety of her son. Because she was truly mother, you might almost say it was necessary that she should have all those dispositions which he himself had, and especially those sacrificial ones which, in him, dominated all else. As his mother, she shared Christ's desire to save. Mary's grace was to live the divine maternity; and this grace it was which led her to share in her son's work of mediation.

One sees this same truth from another angle by remembering that God was father of the child in Mary's womb. The maternal instincts which would lead an ordinary mother to bear and bring forth a child for her husband were, in the case of Mary, orientated in rather a different direction. Because God was literally the father of the child she bore, because Christ was the fruit of Mary's co-operation with the Holy Ghost, Mary instinctively, by reason of the peculiar type of maternity which was hers, was prepared to offer her son to God—as any mother would offer the baby to its father as his own! What would be an act of religion

in the case of a normal mother who accepted the death of her son in a spirit of resignation to God's will, was in Mary an act of religion and a truly maternal act as well. Her own maternal instincts would have impelled Our Lady to be perfectly conformable to God's desires for her son—and from the very message of the angel at the Annunciation, the will of the child's father was made clear to her: he is to be called Jesus, and he is to be a saviour. Hence, by reason of the maternal grace that was given to her, Mary was perfectly prepared to accept the fact that Christ should be "about his Father's business." No answer is recorded in the Gospels to that statement of Our Blessed Lord in the temple, and it is one of the many places where the very silence of the Scriptures is suggestive. What would it have been? Surely it could have been nothing else than a repetition of that "fiat" by which Mary, yielding to her supernaturalised maternal sentiments, joined her own desires to Christ's redemptive "ecce, venio. . . ."

Might it not even be said that Mary's maternal influence helped perfect, if accidentally, the redemptive will of Christ? After all, the Gospels themselves encourage us to admit some process of psychological development in Our Lord. As God, Christ the mediator knew man and all those whom he was to redeeem in the way that God knows the concrete individuals of any species. And yet, as man, Christ the mediator learnt to know men better through his own daily experiences, and this a knowledge which progressively deepened. "He grew in wisdom and knowledge. . . ."

Could we not add that Christ grew in sympathy for man as he came to know men personally? Were not his sentiments of sympathy capable of development? And would not Mary, as a woman and a mother, with all the woman's capacity for sympathy, have taught him perhaps to sympathise more and more with those whom he was to redeem? As Love incarnate, Christ could not have loved men more. And yet he did learn to grow in love and compassion. The woman, it is said, helps man to become more thoroughly aware of the personal implications of situations. And, possibly, our Lady might be said to have played such a feminine role in the redemptive work of Christ. Could that not be one of the lessons of the incident at Cana, one of the very few occasions in the Gospels where Our Lady speaks,

and the only time she speaks in the course of Christ's public ministry, where she at once draws Christ's attention to the human element of the situation and appeals to his compassion with the simple words: "they have no wine"?

How fitting it is that Mary, a woman and our mother, should be concerned in the activity of dispensing life, the means of salvation, to us! Saint Bernard had this point in that famous sermon of his in which he speaks of Mary as "the ladder of sinners." He says: "In the most intimate parts of ourselves, the depth of our bowels, with all our desires, let us venerate her, for such is the will of him who has willed that we should obtain all through Mary. Yes, it is what he has willed, *but for us.* In all things and in every way, coming to the aid of the unfortunate, Mary calms our apprehensions, stimulates our faith, fortifies our hope, drives away our despair and raises our courage." In his fine attempt at a marian synthesis, Father Nicholas expresses much the same thought when he says: "Christ has joined himself to this advocate in order to make us more aware of his will to pardon and to save us, by the idea, the image, of this woman, where there is no hint of the note of justice. It is often easier for men to approach this image, the most expressive of all images, of the divine goodness and mercy." And yet another author, Laurentin, in rather florid, yet weighty, words, carries this idea a little further: "Mary is a woman, and that fact gives a nuance to her intercession that is irreplaceable. As the heart of Christ sounds the virile note of the divine love, the heart of Mary sounds the feminine and maternal one. And God is pleased to listen to this double echo of his own intentions in human liberty. And that is why he attributes so much value to the intercession of the holy humanity of Christ, and of the person of the Virgin who is so closely and so harmoniously linked with it."

Mary's ability to dispense grace has a true and universal efficacy. Our Lady knows her children perfectly and "her knowledge is wholly full of intentions and desires for our welfare." She is sympathetically interested in our every spiritual need, and she is able to satisfy it—at least by her power of intercession in Heaven, and some would claim by her own direct action on our souls. Truly, she is "the universal mother." And she is this because first she was called to be mother of him who

"looked on all mankind as his other self." That is why we must see ourselves in the Christmas crib, helpless, but protected, and ministered to, by a loving mother.

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Notes

DOM LAMBERT BEAUDUIN, O.S.B.

As I heard fairly recently from the Superior of Chevetogne (Dom Becquet, a collateral descendant of St. Thomas Becket) it occurs to me that my reflections on what the Church owes to it and its late founder may be of general interest. As already announced, the great Belgian priest died at Chevetogne in January at the ripe old age of 87.

In the Twenties Beauduin had been one of the distinguished Catholic scholars assembled by Cardinal Mercier for the "Malines Conversations" with Anglican scholars, which was perhaps the reason why Abbe Couturier, of Lyons, introduced me to him in the Thirties, when I was an Anglican clergyman. And having some research work to do in Paris, I was delighted to find his reputation as a savant sufficient to open to me certain doors at the Bibliotheque Nationale. But our conversation was not so much of the Church of England and of my interest in the history of dogma, as of Catholic worship and of that quintessence of its spirit found in his book LA PIETE DE L'EGLISE. The syndicated report of his death in the Catholic press contained these words: "In 1909, as a monk of Mont-Cesar Abbey (Louvain), Dom Beauduin made proposals at a Catholic conference in Malines that have been labelled the decisive turning-point for the movement to renew the Church's worship;" adding that the present Holy Father drew attention to this fact in a message to him on the occasion of the fiftieth anniversary of the conference. Reference to the Assisi Papers will show that whatever Pope John said is not to be taken as a mere expression of courtesy; at Assisi in 1956 the late Holy Father's representative, Cardinal Cicognani, said: "the revered Dom Lambert Beauduin may be considered the Father of the present liturgical movement." As every word in Roman pronouncements has its own significance, the word "present" is to be noted; a generation before Beauduin a liturgical leader had rejected the idea of vernacular Missals, on the ground that it was disgusting that every servant-girl should know what the priest was saying at the Altar. . . . It was Beauduin's plea for vernacular Missals and similar innovations at Malines in 1909 that began to bring the liturgical movement down from the rarefied and expensive level of L'ANNEE LITURGIQUE to where St. Pius X wanted it: the popular level.

When we met, he was chaplain to nuns in Paris, an exile from his monastery; which brings me to the second part of our debt to him. His foundation of a Latin-Byzantine community of Benedictines had been made in response to Pius XI's appeal to the Order for some such lead in 1924. It had succeeded, but not without incidental strife . . . the founder intimated that he was just ceasing to be under some kind of cloud. They had started at Amay-sur-Meuse, but by 1939 it had grown so much that a move was made to bigger buildings at another Belgian town: Chevetogne. In both places, by the Providence of God and the foresight of Pius XI, this Benedictine Priory has been quietly preparing European Catholic and Orthodox minds for the present Holy Father's approach to the Eastern Churches. Their methods? Sympathetic study of the theological tradition of the East, publication of some fruits of their studies in their periodical IRENIKON, personal contact with the exiled school of Russian theologians in Paris, apostolate of guest-house and parlour; above all, by prayer.

Dom Becquet's letter mentioned the part taken in all this by an Australian (who has been among the successors of Beauduin as Prior): Dom Gregory Bainbridge, who "has the biggest beard amongst us." Dom Strotman is more in the news: he was one of the Holy See's observers at the Rhodes conference last year. Today the Latin and Byzantine portions of the Community are about equal in numbers, the latter having members from various East-European countries (but the last Russian died a year or so back). Each portion celebrates daily the full Western or Eastern liturgy in its respective chapel, but on certain feasts they unite to perform, sometimes the Western liturgy, at other times the Eastern: symbol of that reunion of Catholicism and Orthodoxy for which they have long prayed and for which Pope John now urges us all to pray.

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THE DOWNFALL OF THE ENGLISH MONASTERIES

In most human affairs time brings merciful oblivion. This is not the case with the inmates of the English monasteries under Henry VIII, whose fate, and the causes of that fate, have always been discussed. Their collapse is a perfect field for the historian. When they fell, their downfall was final. The field is closed, with no new documents or

developments to distract the attention. Did they deserve their fate? Were they the representatives of a debased medieval religion crying to the heavens for reform?

From the moment of the dissolution when the terrible story of sodomy and incontinence, incontinence and sodomy, was unfolded to Parliament until the nineteenth century little could be said in their favour. In that century, however, began the publication of documents, the beginning and end of science, for which romantic sentimentality can never be a substitute. Cardinal Gasquet began a counter-offensive with his examination of the motives of the accusers of the monks, and although his historical method has been much attacked in recent years, he was able to bring doubts into the minds of those who had considered the question closed for ever in shame. Professor G. C. Coulton some thirty years ago repeated the harsh verdict of earlier centuries, while Mr. G. Baskerville in 1937 had fine sport with the moral weaknesses of those who called themselves 'religious'—*nil bene, nisi iucunde.* During the last thirty years Dom David Knowles, the Regius Professor of Modern History in the University of Cambridge, has been occupied with his magisterial volumes on the monastic and religious orders in England from the time of St. Dunstan (943 A.D.) up to the fateful sixteenth century. Last year his long awaited concluding volume appeared (*The Religious Orders in England,* Vol. III. The Tudor Age, by David Knowles. Cambridge, 1959). One takes it up with interest, yet with sadness, because the historian is a magnificent writer, calm, judicious, master of a vast field of literature, ever delightful in his descriptions of famed monks of long ago, severe but just to their faults and failings, generous to their achievements in building and in scholarship, so it is a cause of sorrow to see the end of this noble monument of scholarly, quiet writing, lit up by poetic expressions.

Professor Knowles begins his final volume with an interesting survey of the Tudor scene under Henry VII. The century between 1450 and 1550, Professor Knowles remarks, was one of rapid change in England as in the whole of Europe. It was an age in which material things—lands and offices—played a great part in the minds of the middle class; the new ideas of the Renaissance and Humanism slowly worked a great change in men's outlook. The monks and the friars seemed to be out of touch with the events that were making a new world. Their numbers, Professor Knowles points out, were keeping up,

contrary to an old belief; building was going on with that chaste taste which seemed the birthright of the Middle Ages; with the end of the fifteenth century, elaborate choral compositions began to come in for Masses of all kinds, and the monks either took part in this movement or provided musicians posts as choir masters and organists; under a man like Richard Kidderminster (1462-1532) abbot of Winchcombe, studies flourished, as his aim was to oppose monastic studies to the idea that nothing was of value outside the Universities with the new approach of humanism; lordly abbots, such as John Islip, abbot of Westminster, played a leading role in the affairs of the time: he was on easy relations of friendship with Henry VII, a privy councillor, as abbot he supervised the building of a new chapel, a Lady Chapel, at Westminster, as a shrine, it was hoped, for the saintly Henry VI (the present Henry VII Chapel); Islip died in 1532, honoured with a magnificent funeral—a funeral, indeed, it has been well said, of the Middle Ages themselves—for the day before Convocation had acknowledged the supremacy of the King; while on the very day of the funeral Sir Thomas More returned the Great Seal to the King. "Little is known of the personal character and private life of Islip," Dom Knowles writes, "save that they were externally blameless. As with Wolsey himself, the unparalleled outward magnificence of ceremonial and building and hospitality contrasts strangely with the absence of any direct indication of the inner wealth of a creative intellect or a loveworthy personality." What then was the life among these many religious houses—those of the Black monks, the Cistercians, the Premonstratensians, the Austin Canons, the mendicant orders and the nunneries? Dom Knowles is of the opinion that the sixteenth century episcopal visitations are documents that deserve very close attention. They were the work of men who valued religious life and aimed at improving it. Not all the records have been preserved, but those of Lincoln and Norwich give a fair sample of the religious spirit. Lincoln, the vast medieval diocese of Lincoln, has records of the visitation of some forty-three establishments. The two bishops concerned, William Atwater (1514-1521) and John Longland (1521-1547), were men of energy; although Longland later accepted the Royal Supremacy, he appears, at this time, a friend of the monks, "though he may have had a tinge of the Erasmian cynicism which had at one time affected even More." The visitations took place in 1517-20 and 1525-31.

Among the Black Monks, Bardney "had long been a small and rustic house, without intellectual life," and in 1519 "Atwater found it in a slovenly condition, with hounds padding about the church and cloister and fouling the refectory and chapterhouse, while some of the brethren kept chickens and nesting-boxes in the cloister." However, no serious accusation was made. How difficult it is to imagine an abbey hidden away in the woods, surrounded by the farms of the monks' relatives—boredom drove the monks out to hunt. At Eynsham there was a state of torpor. Meat was eaten in refectory; the porter's two daughters of doubtful reputation were about the place; the abbot supported and kept relatives on the house. When the visitation ended, Atwater preached to the brethren for two hours, but as Dom Knowles dryly remarks, "the result of his zeal is not known." Humberstone was a small house with only three monks. The abbot accused the three monks of absence from choir, and indeed: *"Ludunt ad tennisios in villa de Humberstone;"* while the three monks accused the abbot of harsh conduct. One cannot help wondering about the value of such a place as Humberstone. Ramsey, on the other hand, was one of the richest houses in the diocese. Under Abbot Warboy, the last abbot, the abbey presents a dismal picture. Doors were left unlocked at night; the prior was a brutal man; the seniors having sent the juniors to bed played at dice with hideous oaths; few attended the office, and when the older monks appeared, they talked to one another, while the hard-pressed juniors recited the psalms. Ramsey was, Dr. Knowles says, a sordid, though seemingly not a morally decadent house. Things were better at Ramsey in the later visitation, it is pleasant to record. From among the Austin Canons, let us contemplate Leicester, one of the largest and wealthiest houses of the order, with a community of twenty-five (the number will surprise those who with a romantic trend see serried hundreds). The abbot was Richard Pexall from 1518 until he was forced to resign in 1533; it was he who received the dying Cardinal Wolsey and gave him burial. The abbot rarely attended office; when he did he was accompanied by his fool, whose quaint behaviour and snatches of song caused merriment in the choir; the canons went to the hunt sometimes before daybreak; hounds were ubiquitous, leading one visitor to stray into several tongues in forbidding the retention of 'ultra III brase de lez greyhoundes et nulli alii canes nisi II or III cowple off spanyells pro le haris.' Finally let us look at a Cistercian abbey, that of Thame,

an Oxfordshire house, which was an exempt house, even though the Bishop of Lincoln had founded the house in the twelfth century. The thorny question of exemption created many difficulties. For instance during the reign of Innocent VIII the Curia had perfected to a high degree the art of giving episcopal and monastic authorities what satisfied each party at first, until it was demonstrated that the Curialists had given nothing, and so the game went on. Longland went to the monastery, obtained depositions which he forwarded to the abbot of Waverley, the mother house. The abbot of Thame was accused of being in the power of a servant, one Cowper, with whose young son he had a dangerous intimacy; the monks were allowed to wander abroad, engaging in archery and feasting in taverns. Perhaps the worst feature was the bland reply of the accused abbot, and the unctuous, gentle rebuke of the abbot of Waverley, which made the Bishop of Lincoln see red. To sum up, Dom Knowles notes that rule breaking is something that human nature is prone to, but the rule breaking had become a habit, a custom that was rebuked, but little effort was made to improve. Moreover, the mild nature of punishments, he regards as astonishing and dangerous.

And so the English monasteries went on blissfully, little realising that acquisitive eyes were on their glorious buildings and lovely lands, not appreciating that Erasmus (to whom Dom Knowles devotes a splendid, sympathetic chapter) was questioning the value of the 'religious' life. What would happen if visitors appeared who wished to ruin, to defame, to drive out the monks?

With the passing and acceptance of the Royal Supremacy, the strange case of Elizabeth Barton, the holy maid of Kent, whose career, Dom Knowles writes, "must always remain enigmatic through lack of reliable evidence at the crucial point. As has already been suggested, the most probable interpretation would seem to be that she was basically sincere, a mystic *manquée* . . ." provided the occasion for Thomas Cromwell to send his visitors to the monasteries: Ap Rice, Layton, Legh, Tregonwell. Their characters and the rapidity of their work in the small monasteries are well known, and Professor Knowles gives a most judicious summing up of their activities and motives.

When Lingard read the *Comperta* in manuscript he was

appalled by endless accounts of sin and crimes. Dom Knowles has to enter this horrible field to weigh the evidence. He considers but does not put great stress upon the usual defence of the monks: that only the lesser houses were condemned while (for a time) the greater houses were praised, and, secondly, the great number of ex-monks who became leading figures in the 'reformed' Church. Reasons of practical policy and not of spiritual reform were uppermost in the minds of Cromwell and his associates. "The *Comperta* achieve their effect by a pitiless enumeration of what seems an unending list of sexual offences; with only an occasional reference to other charges, these fill the whole indictment against both the men and women religious." In this disgusting affair in the reports from the North the number of those accused of sodomy reaches the "massive total" of one hundred and eighty one; the list for the East Anglian houses distinguishes between solitary sin and incontinence. Dom Knowles then examines the Northern list, where he shows that in eighty-four instances it is made clear that there is question of solitary sin. On the other hand 'sodomy' is explicitly defined as homosexuality on eight occasions only. There had been four cases in the East Anglian list, so in all twelve cases. How the visitors obtained the admission of solitary sin from the religious is unknown. "At no visitation before or since has a visitor been canonically empowered to elicit it." We do not know if the faults were persistent or past faults. With the nuns the royal visitors centred their investigation to the loss of maiden honour, and it is difficult to know if the fault was one committed years before (for instance, alleged misconduct in her youth was brought up against an elderly prioress). Dom Knowles has no wish to exonerate the religious, as he is conscious that the monasteries were far from fervent and, as he says, "where there is no fervour there can be no security." But common justice demands that the *Comperta* be examined in a rigorous way before a verdict of utter depravity is brought in.

Dom Knowles concludes his great work with an account of the subsequent history of the English monastic orders and their survival, which is of great interest. In an epilogue he looks back on his life's work. Weaknesses had come upon that great monastic body from wealth, which led too many to look upon the religious life as an occupation rather than the imitation of Christ; the "original sin," as he terms it, of the black monks was to become

emmeshed in the feudal system, leading to the immersion of the abbots in matters outside their proper care; the main works of the monks, copying and agriculture, became less needful with changing conditions, "the old machinery still ran on, though the rhythm was gradually slackening; there were splendid houses and nunneries which no temporal or ecclesiastical sovereign would dream of destroying unless he was prepared . . . to consider solely the cash value of a church and its treasures;" there were on the other hand many small houses of nuns and monks and "almost all the houses of the Augustinian canons" which served no useful purpose, but were allowed to linger on.

He has not concealed the failings of the monastic families through the centuries, yet, too, the reader has been taken to "the cloister of the Charterhouse with Maurice Chauncy, he has seen something of the achievement of Marmaduke Huby and Richard Kidderminster, he has watched Prior More summering and wintering at Worcester and Grimley, and Robert Joseph and his friends discovering Plautus and Vergil. He has seen something of the dignified and richly apparelled liturgy and chant at Durham and Waltham, and has noted the new and beautiful buildings rising at St. Osyth, at Forde and at Westminster, and the words of praise given by their neighbours to many a house great and small."

It was inevitable that once laymen were in possession for a period of years there could be no question of the monks ever obtaining again their estates. "The grey walls and broken cloisters, the

> bare ruin'd choirs, where late the sweet birds sang,

speak more eloquently for the past than any historian would dare, and pose for every beholder questions that words cannot answer."

David Knowles's four volumes have around them a gracious gravity. To read them requires time and reflection, but they will richly repay the effort and the expense.

T. VEECH.

St. Patrick's College, Manly.

Book Reviews

THE CATHOLIC CHURCH IN SOUTH AFRICA: From its Origins to the Present Day, by William Eric Brown, M.C., D.D., M.A., B.Sc.; Ed. by Michael Derrick. London, Burns and Oates, 1960. xiv + 372 pp.; 51/6A.

From the preface by Michael Derrick there is the firm assurance that any history of the Church written by W. E. Brown will be good, accurate and interesting, neither pedestrian nor parochial.

Father Brown, convert to Catholicism (1919), priest of Glasgow and successively graduate in higher mathematics (London), brave soldier in France, graduate in history (Oxford), lecturer in history (Glasgow), seminarian (St. Edmund's College, Ware; Scots College, Rome), priest (1929) and D.D. (Rome), was chaplain to the Catholic students of the University of Glasgow for 15 years. A number of scholarly works—including contributions to the second and fourth volumes of Edward Eyre's *European Civilization: Its Origin and Development*—came from his pen prior to 1946, when ill-health forced him to seek a warmer climate in South Africa. He died there in November, 1957. During the last eleven years of life he was assembling the material for this book, the researches that the South African bishops had asked him to undertake.

Brown's death left the work uncompleted. Derrick, the assistant editor of *The Tablet* and editor of the *Dublin Review*, assembled, and where necessary modified, his posthumous papers and added a prologue (dealing with pre-1837), and an epilogue (1922-60). But in Derrick's words: "This book is, and could only be, Dr. Brown's."

The history of the Church in South Africa has points in common with its counterpart in Australia. In the present context —though the first Mass was celebrated on South African soil in 1488 (p. 1)—the pre-history in each instance ended around 1818 when Edward Slater, O.S.B., was given episcopal jurisdiction covering the Cape of Good Hope, Mauritius, Madagascar and New Holland. Both New Holland and the Cape were cut off from this original vicariate; Polding arrived in Sydney in 1835 and it was 1838 when the Irish Dominican, Patrick Raymund Griffith, landed in Cape Town and then "the history of the Catholic Church as a visible institution in South Africa begins" (p. 7).

In both places, then, the development is over the same period in history, and in the 'customary' pattern there can be cited the common denominators of the impressions and travels of the early bishops, the early priests, developing organisation, more bishops, more priests, the enlisting of assistance of religious Orders, the relationships with government, the building of schools and churches, finance, apologetics and so forth.

Here and there, too, are to be found cross-references and

contacts. For instance, the Catholics of Grahamstown petitioning for government aid for religion, quoting the provisions for a Catholic clergy in New South Wales (p. 27); Bishop Patrick Moran, being first a bishop of the Eastern Province (1856-69) and then Bishop of Dunedin (N.Z.). Then there is the rueful comment by Grimley that his flock was being decimated by emigration of Catholics to Australia and New Zealand (p. 57). But the points of contact cannot be multiplied indefinitely.

We are sometimes inclined to think that the Church in Australia has had to struggle hard in its mission. Certainly there have been trying days, but in essence results have come quickly. To turn to South Africa virtually involves looking at the Church in another world, and the impression is firm that 'we have had it easy' in Australia.

The Catholic Church in South Africa covers that portion of the African continent south of the borders of Angola, the Rhodesias and Mozambique, principally from 1837 until an Apostolic Delegation was set up in 1922.

Recent estimates of population in the area give Catholics as seven per cent in a total of 16½ million (of whom only 3 million are of European origin). Of the Catholics, about 150,000 are 'European,' about one million Bantu, with the small remainder being made up by 'coloureds' and Indians (p. 338).

In Australia the colonising stock was from the British Isles predominantly, and the Catholics mainly Irish. In South Africa there has been a meeting—and indeed a clashing—of a sizable proportion of "all nations." Amongst the whites, Dutch and English, French and German predominate, and the thought alignment has been English or Hollander (p. 321). As for Catholics, there were French in Natal, German around King William's Town and Dutch and English, "but the majority . . . were undoubtedly Irish; some were deserters, some discharged from the British Army, and they were reinforced by those who came as settlers from Ireland in 1820, and later in the rush to the diamond fields and gold mines" (p. 178).

The nationalities of the clergy, likewise, were mixed. Amongst the bishops, Griffith and Devereux were Irish—St. Peter's College, Wexford, was a parent of the early South African Church (p. 35)—Simon and Allard were French, Strobino Italian, by way of example. The Religious were even more mixed, the various tasks being allotted to English Jesuits, Trappists from Bosnia—later the Religious Missionaries of Mariannhill—French Oblates of Mary Immaculate, Oblates of St. Francis de Sales, Assumptionist Sisters of the diocese of Paris, Augustinian canonesses, Filles de Jésus de Kermaria, German Dominicans, Franciscans, Sisters of the Precious Blood—and on the list goes, with representatives of Orders not present in Australia even to-day.

These people, against the very significant linguistic difficulties, had the dual tasks of (i) seeking out the *papists*, as Griffith referred to them, and to care for their spiritual welfare, and (ii) to look to the conversion of the indigenous people, Bantu and others.

In the first endeavour, things were frequently like Grimley found at Spektakel when on a journey through Namaqualand in 1869 (p. 62): "John Regan, Edward Thomas, living with a woman, James Scott, not married . . . John Fitzgerald, living with another man's wife, Mrs. O'Toole, living in adultery with Dick Hart . . . Catholics living at Spektakel, 16. Of all only John Regan went to his Easter Communion." Or as Griffith found on his first visit to Beaufort Town, the only three papists "all three living in sin with black women" (p. 19).

There was a lot of straightening out to do, and the task was the more difficult through the antagonism of the Protestant sects, principally the Dutch Calvinist, in what was formerly Britain's "pet Protestant colony" (p. 112). The Dutch Reformed Church preserved a tradition of bitter and savage persecution by the Catholic Church and even well-reasoned apologetics from men like Moran, Ricards and Kolbe made only slow inroads against the continual appearance of stories of debauchery and sadism in contemporary Catholic institutions. Failure by Catholics to learn and use Hollands or Afrikaans in combating these assaults was a serious defect (p. 183), and at one stage there was a definite possibility that the only Catholics amongst the whites would be English-speaking.

The conversion of the native peoples presented difficulties of an entirely different nature, and Brown holds the readers' interest in absorbing chapters dealing with Simon in South-West Africa, Allard in Basutoland, Father Mathieu and the Mariannhill Missionaries amongst the Zulus. Efficient conversion is a function of time and can be patience-consuming as the subjects are weaned from 'bad' tribal customs and the good parts incorporated in a new culture and tradition. The initial break-through to winning confidence is often from an appreciation of material things, things they can see like spinning, weaving and farming. Hence the approach adopted by the Mariannhill congregations. Major difficulties were the acceptance of monogamy, the instilling of sobriety, the reduction or abolition of the *lobola* of cattle paid by the prospective groom for a bride, and the abolition of magical practices.

Later, there was the difficulty of communicating subtleties in language. In bringing out printed religious material, Wolpert and Wanger ran into violent objections from other missionaries as to whether the Zulu words *wamithwa* and *mitha*, dealing with conception (in relation to Christ) were indecent, indelicate, or had tabu associated with them on grounds of respect. Bantu

women did not object to *mitha* but did not use it before men out of reverence for human fruitfulness. Such were some of the bases of the Catechism controversy (p. 258).

Of course, the late Dr. Brown has examined many more points than those mentioned here as he traces Church development against the political background of Southern Africa. At the same time quietly he teaches those readers who might be non-Catholics something about the Faith. If he is wrong anywhere in his interpretations it will be some time before another scholar can correct him, as Brown delved well and most of his source material is primary.

In the reading the book rarely drags—you learn to skip over some of the strange names and places—and in parts the pages can be consumed at 'novel' speed. Michael Derrick concludes the text with some observations on *apartheid,* which poses the Church with especial and very weighty problems now.

All in all this is a magnificent contribution and the Australian is advised to read it carefully. I think that he will feel rather thankful that accident of birth has placed him on this side of the Indian Ocean rather than on the other. The person who aspires to martyrdom may prefer it otherwise, however.

R.A.D.

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THE LIFE OF BENEDICT XV, by Walter H. Peters. Bruce, Milwaukee, 1959; 321 pp.; 4 dollars 50 cents.

The Archbishop of St. Paul in a foreword to this book speaks of the opinion of those who feel Benedict XV has suffered "an unintelligent oblivion." The author of this engaging book that bears witness to a diligent collection of information is determined to revive interest in the much tried Benedict. It is over a century since the future pope was born at Genoa in 1854 of the noble family Della Chiesa. As a child—indeed all his life—he was delicate and frail. Destined for the law by his father, Della Chiesa, however, wished to become a priest, and so passed from his home to the Capranica at Rome. He was ordained in 1878. Already the eye of the distinguished Rampolla: "like Michelangelo, he had what the Italians call *terribilità,* a psychological trait which inspires a spontaneous awe," as the author puts it, was upon him. The future Cardinal took Monsignor Della Chiesa with him to Madrid, where Rampolla was Nuncio in the 1880's. The young man began to study diplomacy under a master of the art; moreover he stood henceforth in the shadow of a great name. Then followed years of quiet work at Rome for *il piccoletto* (as he was called behind his back). He was a quiet, shy man, whom Archbishop Corrigan, of New York, summed up as "a gentleman without any influence whatever in theological circles and whose

name . . . would carry absolutely no weight. . . ." Archbishop Corrigan had forgotten Cardinal Rampolla, who regarded Monsignor Della Chiesa as his man of confidence. In 1903 Pope Leo XIII died. Who else but Rampolla could succeed him? At the conclave by a curious twist of fate Della Chiesa found himself a candidate together with Archbishop Merry del Val for the office of secretary of the conclave. Merry del Val was chosen: "Merry del Val was handsome while Giacomo Della Chiesa was short, stoopish and surly," as an American reporter bluntly put it. On the election of St. Pius X the era of Rampolla was over; Merry del Val became Secretary of State. Monsignor Della Chiesa's position was difficult, but it became worse in that dark period of Modernism and Integralism (of which the author's facts will interest all those concerned with the doings of Monsignor Benigni and the *Sodalitium Pianum*). His nomination to the See of Bologna was a relief. He was consecrated in the Sistine Chapel by the Pope, and the photograph of the ceremony is most interesting—the new archbishop looks like a "boy bishop," while the venerable figure of St. Pius is strikingly arresting. In 1914 he was cardinal (his title being the Four Crowned Martyrs); before the year was out he was pope. Cardinal Gibbons had only reached Naples, when he was told that the conclave was over with the election of Cardinal Della Chiesa, and it is alleged that the great American cardinal asked: "Who's he?" The short pontificate of Benedict (1914-22) was darkened by the terrible slaughter of the Great War. The author gives many interesting details about the Gerlach affair and the peace proposals of the Holy See. The reader of the book will have an interesting time considering the wisdom of the papal move, admirable though it was and lofty in its farsighted statesmanship. For distressing reasons it ended in failure. The author, as said above, has made a serious study, but unhappily he tries to popularise the subject with a variety of anecdotes and witty sayings, whose authenticity, in many cases, is doubtful. Australian readers will be interested in some amusing information that Archbishop Carboni gave to the author about leading figures in the Papal Court, which were told to His Excellency by Monsignor Arborio Mella di Sant' Elia (p. 297) who was a member of the papal suite of the 1928 Congress in Sydney.

T.V.

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SOCIAL PRINCIPLES AND ECONOMIC LIFE, by J. F. Cronin. Bruce, Milwaukee, 1959; 436 pp.

Individualistic Liberalism tried to erect a barrier behind which spiritual authority would be isolated from man's temporal activities and confined to the field of the purely religious. Courageously, the "social Popes" broke through this barrier and

offered the doctrine of Christ as the spiritual basis for all human activities. "Whether you eat or drink . . . do all for the Glory of God," was the message of St. Paul, and a similar message of the Supreme Pontiffs through their Social Encyclicals and other writings and utterances was, "in all your activities, whether religious, civic, political or economic, do all in a manner befitting the dignity of man, made in the Image of God, and with a view to your final end."

In his latest work, "Social Principles and Economic Life," Father Cronin has gathered a rich collection of such Papal social doctrine and applied it to almost all of the modern social problems, clearly illustrating the fact that man, as a child of God and as a citizen of the world, is one and the same being whose life and activities must all be carried on according to the precepts of the moral law under the influence of Christian virtue.

As the author himself tells us in his introduction, the present work was originally intended as a revision of his previous book, "Catholic Social Principles," which book earned Father Cronin a place amongst such eminent authorities on social questions as Messner, Leclercq and von Nell Breuning, and was recommended as a basic text for students in the Faculty of Social Science at the Gregorian and Angelicum universities of Rome. There is no doubt that the present work will be welcomed with equal acclamation. Although much of the earlier text has been omitted, what has been retained has been modified to accommodate later Papal pronouncements of Pope Pius XII and of the reigning Supreme Pontiff, and to throw the light of Catholic social doctrine on new social problems which have emerged during the passing of the last decade. The much discussed world population problem, for instance, is dealt with in this book and the author comes to the same conclusion as the Australian Hierarchy in their recent Social Justice Statement, namely, that the most practical approach to the problem is the practice of justice and charity on an international level. In regard to the ever present thorn in the side of American society, the racial question, the author forthrightly condemns segregation as a supposedly more Christian substitute for absolute discrimination. Both discrimination and segregation he maintains spring from the same notion of inequality and neither should be tolerated in any Christian community.

The form of the previous book is also retained. Each chapter is introduced by a generous helping of Papal doctrine. From this doctrine the author then draws his social principles which he proceeds to apply to existing social problems. Some of the questions treated are vast problems. Problems which naturally cannot be fully analysed and dismissed in one short chapter. But what is lost by the rather cursory treatment of great social problems in this book can be regained by means of the very

ample bibliography to which the author introduces his readers both at the end of each chapter and in the annotated reading list given at the end of the book. This service offered to his readers by Father Cronin would open the way to a deeper and wider study of any of the problems treated in his latest book.

In "Social Principles and Economic Life," Father Cronin offers us a veritable treasury of Papal social doctrine. In the general principles which he draws from this doctrine we have a solid Christian background against which we can examine actual social problems. In the application of these principles to particular questions we have to make allowances for the fact that Father Cronin is concerned, almost exclusively, with actual social conditions and institutions prevailing in the United States at present.

W.E.M.

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TELLING THE GOOD NEWS. Reflection on Religious Education by Francis H. Drinkwater. Macmillan and Co., London, 1960.

"Like a similar volume entitled 'Educational Essays' published some years ago, the present one consists entirely of pieces that have already been printed in periodicals, and are now put together in some sort of order." The pieces chosen by the author for insertion range over a great variety of subjects: the construction and use of the catechism, the part to be played by liturgy in education, dramatisation as a teaching technique, the use of the term "mortal sin," the "leakage" problem, the problem of checking on the attendance of children at Sunday Mass, and many other catechetical and educational topics of importance. Despite the fact that these subjects are treated with English readers in mind, and the problems are seen as they exist in the English situation, the whole work is of interest to an Australian reader.

The book is entertaining and thought-provoking in the style of the true essay. The essay should give the reader a personal contact with the author, and Canon Drinkwater's personality does stand out from these pages. He appears as a zealous and capable priest who, a generation ago, put into practice catechetical and liturgical ideas which in many quarters are still regarded as rather advanced and revolutionary. He is most likeable, however, because he is moderate. For instance, while vigorously proclaiming and defending the importance of an active participation at Mass, he still claims for Low Mass, said before a silent and praying congregation, an important and lasting place among the many ways Mass is to be celebrated. Or again, he is quite capable of criticising the present structure and content of catechisms, but he does not defend any abolition of catechism or

of learning by heart. He is someone who knows the problems and expounds them well. He has often tried new approaches, and has no hesitation in inviting his readers to consider new solutions to old problems, but he is no advocate of the new simply because it is new.

Those who already have an interest in the catechetical movement will find this book pleasant, interesting and provocative. Those who feel they know hardly anything of what is going on in this field of Catholic education will find this a book which will indicate to them the spirit and the broad lines of the movement and whet their appetite to learn more.

R.H.

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CATECHISM KEY FOR PRIMARY AND CONTINUATION SCHOOLS AND FOR CONVERTS: by Rev. J. Abbott, B.D., B.C.L., HDE. M. H. Gill and Son Ltd., Dublin, 1959.

This booklet is a revision of a previous edition published in 1959. Its aim is to offer a simple explanation of the Catechism chapter by chapter, and in such a way that it may be used in conjunction with the Catechism, or as a textbook on its own. The work is competently done, and the explanations and examples offered are clear and simple.

But anyone who is looking for aids to a more Christo-centric, Father-directed teaching of the Catechism, will find little help here. The mystery of the Trinity is treated in slightly more than half a page, and there is hardly any further mention of God the Father, or God the Holy Ghost. Grace is not seen so much as God's life in us, but "something" without which we cannot reach heaven; Commandments are seen only as God's laws which we must obey, while the Sacraments are seen only as means to obtain the help needed to serve God.

The work shows a great deal of competence and skill. It is a pity that the author is not in touch with the current needs of the teacher.

R.H.

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THE MEDIAEVAL CONCEPT OF AN ECCLESIASTICAL OFFICE, by Donald Edward Heintschel. Catholic University of America Press, Washington, 1956.

This is a dissertation submitted for the degree of Doctor of Canon Law. The writer examines the use and varied meanings of the word "officium", and the account of various functions, in the *Decretum* of Gratian (1140), in the principal decretal sources that follow, and in the principal Decretists and Decretalists whose works have been printed, down to the close of the thirteenth century.

A good deal of both useful and interesting information is presented. The work is most helpful for an understanding of ecclesiastical "office" in its modern sense in the Code of Canon Law. Particularly enlightening are the collected citations from the Decretists and Decretalists, and the author's discussions of their doctrine.

Unfortunately, one must qualify this praise with many strictures. Misprints abound, both in Latin and in English. In one or two places, the meaning of the Latin cannot be reached without consulting the original of the cited text. Huguccio's name is misspelt every time, though not always in the same way. The English style is often poor, and words appear at times to be chosen for sound rather than for meaning (for example: " . . . by committing their voluminous studies to writing . . ."; and, "The analysis of the facets of powers exercised by these officials . . ."; and, ". . . a scientific analysis of the facets in the notion of a sacred office . . ."). Colloquial expressions occasionally go beyond the bounds of what is customarily permitted in literary or scholarly work.

The writer does not appear altogether at ease in his dealing with Roman Law. The description of the *comitia curiata* as "an institute of the early imperial period" (p. 41) is incorrect if taken literally; and in any case the discussion of the procedure here in question needs a little amplification if it is not to be misleading. It is surely incorrect again to say (on the same page) that "Here again [in the treatment of *lex commissoria* in Roman jurisprudence] *lex* implied an authority or a power rather than in accord with its later common usage, a rule or regulation"—with the implication that "a rule or regulation" was not its meaning in earlier common usage also.

It is a pity that a meritorious work is spoilt by such blemishes.

F.P.K.

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THE POINT OF CATHOLICISM, by Cecily Hastings. London: Sheed and Ward, 1959; 90 pp.; 3/6 stg.

We do not know how wide is the public that reads the excellent little Canterbury Books, but they should be in every Catholic library to be read by people avid for knowledge of the things of the spirit. Their motto, culled from Chaucer, is as apt as it is humorous, when one remembers the context: "This is the poynt, to speken short and pleyn."

The central point of each chapter in this little book is contained in the last sentence of the introduction, is stated several times throughout the book, and finally rounds off the last chapter. That pithy sentence is: "The Church is the union of men with God in Christ." The whole thing seems a collection

and amplification of answers made at meetings of the Catholic Evidence Guild in London.

The titles of the chapters give some indication of the scope of the book: God as Creator, The Destiny of Men and Angels, The Fallen Angel and the Fall of Man, The Chosen People, Christ the Redeemer, The Church.

M.O.

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SHORTER ATLAS OF THE BIBLE, by L. H. Grollenberg, O.P. London: Nelson; 25/-.

In 1956 the English edition of Grollenberg's *Atlas of the Bible* was welcomed by Catholic and non-Catholic reviewers with great enthusiasm. Its high reputation has been sustained since then. It was, however, a costly book—well worth the price, but beyond the pockets of many by whom it could so profitably be used.

The *Shorter Atlas* was published in late 1959, and naturally at a much lower price. While adopting the principles followed in the *Atlas of the Bible,* of using maps, a large number of illustrations, superb photographs, and a text to link all these together, this new work is not simply a shortened edition of the larger one. The material has been designed anew, and recast to suit the smaller format. It adds up to a first class attempt to present a picture of the world in which the books of the Bible found their origin. To see the photographs will be for many almost the best possible alternative to a visit to the Bible lands themselves. The text, though brief, is tight; consequently, it is not always easy to read. Continual reference has to be made to the notes, and this, rewarding and necessary as it is, makes for jagged reading. Still, it is profitable and many a busy priest, or teacher, or layman, who finds it hard to keep apace with the latest trends in Biblical studies will find stimulating and helpful chapters in this connection in the *Shorter Atlas.*

The chapter entitled "The Gospels: Background and Composition" will tend to dispel the too common idea that the Evangelists intended to write a biography of Christ in the modern sense—a misapprenhension from which stems a certain suspicion of the worth of modern Biblical studies, to say nothing of the danger of a spiritless and formalistic approach to the word of God. The chapter touching upon the formation of the Pentateuch and Mosaic Authorship seems unsatisfactory in this *Shorter Atlas,* designed as it is for the general reader. It is not so much a matter of what is said, but rather, what is not said. A short and clear addition to the text of a future edition, incorporating some of the more recent Catholic notions about Mosaic Authorship, is, it seems, necessary, if the questioning sometimes caused in

the minds of the uninformed on this matter are to be dispelled. But this is a splendid book, which is recommended.

H.G.D.

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THE RESTLESS CHRISTIAN, by Kilian McDonnell, O.S.B. Sheed and Ward, New York; 183 pp.; 12/6.

Any attempt to formulate a lay spirituality must, if it is to prove of value, concern itself with those realities and experiences which ordinarily constitute the life and the world of the layman.

This book, in the forty essays which comprise it, endeavours to do just that. It is Father McDonnell's purpose to show the layman that all those things which go to constitute his life in the world are there for a definite purpose—indeed they have a very special value. They are stepping stones placed there by God to help and guide the 'restless christian' in his quest for Him. Even their own proper value can be fully grasped only when they are recognised and used as such.

Marriage, loneliness, friends, love and many of the one hundred and one seemingly unimportant happenings and activities which go to make up the life of the Christian in the world are examined in the light of their spiritual value and shown to be positive means of attaining to union with God.

The book is very readable. Some of the chapter titles, in fact, are almost thrilling. Who, for example, could resist the desire to know more of the subject when they encounter such titles as 'Quiet Desperation,' 'The Size of Prayer,' 'On Fearing Friends,' 'The Almost Catholic,' etc.? Each chapter is complete in itself, written in a pleasing style both personal and clear.

Yet the attractiveness of set-out and style should not blind one to the high didactic value of the book. The chapters on Purgatory and Our Lady are really outstanding in their combination of deep thought with simple expression. The author's apt use of examples betrays his acquaintance with the layman's world and his insight into the layman's needs and aspirations.

The book seems well suited to the average layman's condition. The style and length of the chapters are such that they can be read even after quite a strenuous day's work without too much effort being called for, while the book's content cannot fail to hold, sometimes amuse, and what is most important, help the layman to a greater appreciation of the supernatural value of the circumstances of his life as willed by God.

A valuable list of suggested readings is given at the back of the book, comprised of books 'intellectually challenging as well as spiritually rewarding.' It could well be used as a ground-plan for a programme of instruction and spiritual reading.

M.J.

SAINT COMPANIONS FOR EACH DAY, by A. J. M. Mausolff and M. K. Mausolff. St. Paul Publications; Dublin: Browne and Nolan, 1960. Cap. 8vo.; pp. XVI + 371; 12/6.

In the spirit of St. Paul's words, "We are fellow citizens of the saints," this book endeavours to lead us to appreciate the Saints as our relatives in the family of the Catholic faith. Day by day it presents the life of a saint for our consideration—normally following the calendar of the Roman Missal. In the framework of an historical sketch of his life, his virtues are presented for our consideration. A short reflection follows, usually taken from the saint's own words.

The lives are interestingly written, containing many small anecdotes which emphasise the fact that they were human. However, they never fail to produce that atmosphere that the narration of sanctity always evokes.

Although it could certainly be read with benefit by all, the person who assists at (or celebrates) Mass daily will especially profit. The proper prayers of the liturgy so often have an allusion to the life of the saint—an allusion that would be lost on most. For example, the prayer of the feast of St. Elizabeth of Portugal asks for the intercession of the one to whom God has given the gift of settling the tumults of war. This clearly refers to her efforts for which she was known as "The Peace-Maker;" but only a special client of the saint would be likely to know this.

The quality of the paper is not quite up to the usual standards of today; but if it was this that kept the book to such a reasonable price, it was fully justified. Too often books on the saints are beyond the means of all but a few. The cover tells us that it is a definite "lift towards perfection." Read it! It will be.

P.N.

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SAINT JOAN, The Woman and the Saint, by Etienne Robo. London: Sands and Co. Ltd., 1959; 127 pp.; 9/6 stg.

In a new and quite refreshing approach to hagiography, Father Robo sets out to portray "What made St. Joan what she was, what she herself was." He departs from the traditional sugared-up eulogy or detailed life-history and concentrates on a realistic portrait of the person. "Saint Joan," therefore, is not the biography of a national heroine, nor a study of military matters, but the story of a saint.

It is interesting to compare this work with Father Robo's other attempt at hagiography, "Two Portraits of St. Teresa of Lisieux" (London: Sands and Co. Ltd., 1955). In an attempt to reconcile respect for saints with the truth and to show that a frank admission of their human weaknesses throws their holiness

into greater relief, he subjects the Saint of Lisieux to a critical evaluation in the light of facts. He does not intend to destroy her sanctity; in fact, he enhances it. What he does destroy is the "popular genius" and the resulting outburst of indignation may be a drawcard for "St. Joan." However, we find that the approach is different. Father Robo appears to leave St. Teresa to sink or swim with the facts, but, with St. Joan of Arc, he stands, armed with facts, by her side. He resolutely champions her cause both against her judges and against certain contemporary biographers. The reason, it would seem, would lie in the vast difference between the personalities and the lives of these saints. The biographers of St. Joan had no foundation on which to build a framework of sentimentality. They moved in one of two other directions: to emphasise the more exciting and readable military exploits, or, and notably in the case of Mr. George Bernard Shaw, attribute all her achievements to mere human genius. On both fronts Father Robo does battle: on the first by showing positively the picture of the woman and the saint, the injustices she suffered, her imprisonment and her cruel death, and on the other by insisting on historical impartiality.

The author is careful to establish the historical accuracy and the reliability and originality of his sources. In fact he devotes more than half of his seven page introduction to this. He has spent some years of his life in historical research as a student of original documents, and for this reason we can expect that he has examined his sources carefully and has interpreted them correctly.

Indeed the whole work is dominated by the attempts to place the saint in a true historical perspective and to give a realistic picture, devoid of all inaccuracies and legendary accretions.

The order of events is chronological only in the widest sense. The book follows the logical division of her life into the period of triumph and the period of suffering, separated by the coronation of King Charles VII at Reims on July 17, 1429. In this first period, after a chapter on her childhood, he discusses first "The Woman" and then "The Saint," drawing a portrait in each case from two different but complementary viewpoints, using historical incidents here and there to bring out the lights and shades.

With regard to those things outside her mission, Joan, "The Woman," is ordinary, natural peasant girl. In things relevant to her mission, she is remarkable and unique, a "genius," a "being apart." In Joan "The Saint" we see her prayer, her faith in her mission, her confidence in God's protection, her virtues of charity, chastity, fortitude and gentleness, all of which go to mark her out as a heroine in the army of God. The author uses a delightful technique in endearing her to the reader: He points out some

of her little weaknesses, and with such delicacy that one could not possibly be offended.

The period of her suffering begins when after the triumphal march "to Reims she found herself suddenly put aside, neglected and discredited." The picture of her acute loneliness and the other physical and mental sufferings after her capture—in prison and before her accusers—draws the sympathy of the reader. The artist paints in stark contrast: in the trial between innocence and injustice and on the pyre between heroism and treachery. His description of enemy-number-one, Archbishop Cauchon of Rouen, is interesting: "As long as books of history are written and read, he will be remembered as an unjust judge and a traitor to his King."

It is sensible, enjoyable and even captivating. Out of the dull and dusty historical documents comes flesh and blood, with the very wholesome influence of a balanced nature and a holiness tried and proven. Father Robo aims to do just this and, even if he does have an axe to grind here and there, he succeeds in accomplishing his purpose in a way most appealing to the modern mentality.

J.F.A.

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THE FAIRY CUP, by Ruth Duffin. Dublin, Browne and Nolan Ltd.; 1958; 140 pp.; 6/- stg.

From the pretty dust-cover to the last page of this story there is a pleasure waiting for all the girls and boys who will be its readers. The chief people in the story are a girl and a boy—both ten years old. More or less closely woven into their adventures are other characters—men and women; and, except for the first chapter, the setting is an Irish village on the coast of Kerry.

The children's adventures are gilded with just the right amount of Celtic magic, all told with such charm that you find yourself wondering, as you hand it to your favourite niece, if there really are Fairy Cups in Ireland. The delightful line drawings that show even a group of fairies—complete with little coats and caps adorned with perpendicular feathers—enhance the attractions of the book. It is good for children, bombarded with so much materialism and vulgarity in comic strips and television, to wander a while in the simplicity and refinement of a story such as this.

M.O.

* * *

GIRLS' BOOK OF SAINTS, by Doris Burton. London: Sands and Co., 1958; 149 pp.; 9/6 stg.

This author has a well-established reputation which each

new book strengthens. While having a special gift for presenting heroic lives to young readers, she manages to interest adults also. Her saints move in a world of sincerity where divine things charm us by their reality and gentle reasonableness.

It is a book *for* girls who respond to high ideals, and *of* girls whose response was so generous and whole that they became saints. Most of the readers will have heard of the subjects of the chapters: Saints Clare, Catherine of Siena, Teresa of Avila, Germaine, Margaret Mary, Madeleine-Sophie, Catherine Labouré, Bernadette, Thérèse and the less well-known heroine, Blessed Anna Taigi. There are eight attractive pen-and-ink sketches by T. J. Bond. The titles of the chapters also give variety: For St. Clare, "And Poverty Her Treasure;" for St. Catherine, "Queen of Young Men." (This will give the girls a new light on their perennial problem: how to be popular and make friends.)

For its utter unusualness, we recommend the life of Anna Maria Taigi—heroism rising out of domesticity. Our girls and their mothers would not be so avid of women's magazines and would find their hearts more deeply receptive of God's grace, if they would become acquainted with the friends of God, particularly such a one whose unpromising domestic life was the medium by which so many shining graces came to her. Pope Pius XI introduced her Cause for Beatification in 1920, eighty years after her death, saying: "To humble in the dust the pomp of the world and to outwit the schemes of the wicked, God opposed, as it were, a rampart in the form of a lowly woman."

The young Catholic woman in her pluralist and secularist world can be saved from dreary mediocrity only by trying to live, even occasionally, in the radiance shed by such saints, for we all have the same destiny—*cum sanctis in gloria numerari.*

M.O.

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LITURGIES OF THE PAST, by Archdale A. King. Longmans, Green and Co. Ltd., London, 1959. xii + 487pp. 75/6.

This book is the fourth and last volume of Mr. Archdale King's series on the rites of western Christendom. Since the liturgies described have long since disappeared without hope of recall, the present collection of studies is grouped under the title *Liturgies of the Past.*

In the preface the author explains how he abandoned his arm-chair and became a liturgical pilgrim. "In the belief that 'composition of place' is of considerable importance and interest in a book of this kind, it has been the endeavour of the writer to visit personally, as far as possible, all the places which have been in any way connected with the various liturgies concerned." By following Mr. King's itinerary we can introduce our readers to the liturgies of the past.

Our liturgical tour begins at Aquileia, which was once the *Roma secunda,* but now one of the many faded villages in the gulf of Trieste. From this historical spot the author resurrects the primitive rite of Aquileia. Once again we tread the magnificent mosaic pavements of the twin basilicas erected by Bishop Theodore in the fourth century, the very mosaics on which St. Ambrose walked when he presided at the council of 381, and re-discovered by chance in 1909. Occasionally we catch a glimpse of flamboyant ceremonies, blazing balls of cotton-wool carried on the tops of processional crosses, deacons wearing helmets and grasping drawn swords at the gospel to remind the forgetful that the patriarchs of Aquileia are temporal as well as spiritual lords.

From Aquileia we travel to the city of good fortune, Benevento, which once possessed its own distinctive rite; and pause long enough to gather interesting information on the history of the city, its churches and its rite.

In search of the Gallican liturgy we visit Marseilles, the home of Cassian; Arles, city of Caesarius and probable centre for the diffusion of the Gallican rite throughout France; Poitiers, the Merovingian centre; Tours, the city of Martin and Gregory; and Lerins, island of saints and threshold of the Gallican rite. It was at Lerins that the author wrote much of his chapter on the Gallican liturgy, the highlights of which are the origins of the rite, the liturgical year and the Mass.

We now cross to the lands of the Celtic rite, Britain, Cornwall, Wales, Scotland and Ireland. The Celtic rite is presented in considerable detail—historical background, church architecture, liturgical books and calendars, vestments and pontificals, church ornaments, rites and ceremonies of Mass. It is interesting to note that afternoon Masses were not unknown in the Celtic area and a slight disappointment to find no more than a few lines on the Irish penitential system. Many would insist that private penance, which paved the way for the modern form of the sacrament, was first introduced into the Continent by the Irish missionaries. However, the author presents us with such a wealth of information that it is somewhat ungracious to criticise on the score of omissions.

Our liturgical tour finally ends at Trondheim in Norway, where we rediscover the Rite of Nidaros which once enjoyed an extensive area of influence—Orkney, Isle of Man, Iceland, Greenland and the Faroe Islands. We can heartily recommend the tour to all those who wish to know more of the liturgies of the past. They will find in Mr. King an informative, reliable and entertaining guide.

C.F.T.

A HANDBOOK OF HERESIES, by M. L. Cozens (Canterbury Books). London, Sheed and Ward, 1960; 96pp.; 3/6.

The fuller version of this small book first appeared in 1928. However, the abridgement we now have still admirably fulfils the aim of the author; namely, to draw out the true doctrine by understanding "what heretical views have been directed against it, and wherein the error lay."

It is brief, lucid and very readable. Beginning with the Judaizers the author takes us through the centuries to the heresy of Modernism (but, keeping to the letter of his title, does not treat of the Greek Schismatics). In a few pages he goes to the heart of each heresy and then throws it into bold relief against the true Catholic doctrine.

At this price and in such a handy format it represents good value. One can imagine that many a priest will be pleased at its conciseness when the inevitable question arises: "Father, who were the . . . ?

P.N.

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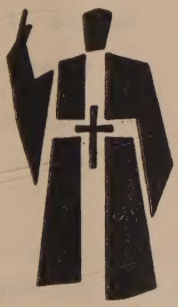

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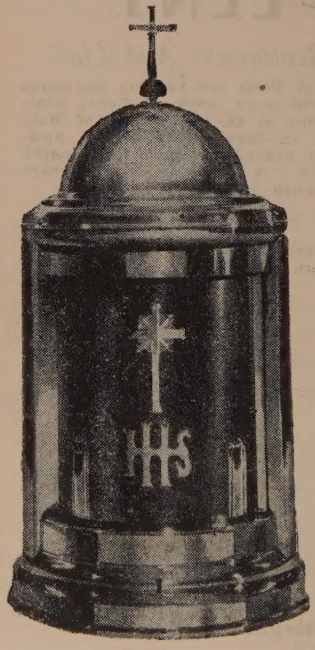

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